

1280

Precious
R E M E D I E S
Against
Satans Devices.

O R,
S A L V E for { Believers
 &
 Unbelievers } S O R E S.

Being a Companion for those that are in
Christ, or out of Christ; That slight or neglect Or-
dinances, under a pretence of living above them;
That are growing (in Spirituals) or decaying;
That are Tempted, or Deserted; Afflicted, or Oppo-
sed; That have Assurance, or that want Assurance, &c.

By T H O M A S B R O O K S, a willing Ser-
vant unto God, and the faith of his Peo-
ple, in the glorious Gospel of Christ,
at *Margarets Fish-street-hill.*

The Fifth Edition Corrected and Enlarged.

Put on the whole Arm our of God, that ye may be able to stand
against the WILES of the Devill, Ephes. 6. 11.

LONDON: Printed by *M. Simmons*, for *John Hancock*,
and are to be sold at the first Shop in *Pope's-head-
Alley*, next to *Cornhill*. 1661.

REMYDIES

OF THE

1602

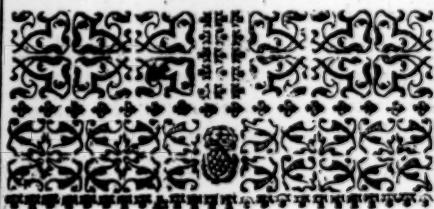
THESE REMEDIES ARE THE
WORK OF THE
FATHERS OF THE
COMPANY OF
JESUS

IN THE
CITY OF
PARIS

PRINTED
BY
THE
UNIVERSITY

OF
PARIS

1602



The Epistle Dedicatory.

To his most deare and
precious Ones ;

*The Sons and Daughters of the
most High God, over whom
the Holy Ghost hath made
him a Watch-man.*

Beloved in our dearest Lord ;



CHRIST, the Scrip-
ture, your own Hearts,
and Satans Devices,
are the foure prime
things that should be
first and most studied and searched ;

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If a Minister had as many eyes as *Argus*, to watch; as many heads as *Typhew*, to dispose, and as many hands as *Briareus* to labour, he might find employment enough for them all.

if any cast off the study of these, they cannot be safe here, nor happy hereafter. 'Tis my work as a Christian, but much more as I am a watch-man, to do my best, to discover the fulness of Christ, the emptiness of the Creature, and the snares of the great deceiver; which I have endeavoured to doe (in the following discourse) according to that measure of grace which I have received from the Lord. God once accepted a handfull of meal for a sacrifice, and a gripe of Goats hair for an oblation: And I know that you have not so learned the Father, as to despise the day of small things.

Beloved, Satan being fallen from light to darknesse, from felicity to misery, from Heaven to hell, from an Angel to a Devill, is so full of malice and envy, that he will leave no means unattempted, whereby he may make all others eternally miserable with himselfe; he being shut out of Heaven, and shut up under the chaines of darknesse till the judgement of the great day, makes
use

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use of all his power and skill, to bring all the Sons of men into the same condition, and condemnation with himselfe. Satan hath cast such sinfull seed into our souls, that now he can no sooner tempt, but we are ready to assent; He can no sooner have a plot upon us, but he makes a conquest of us; if he doth but shew men a little of the beauty and bravery of the world, how ready are they to fall down, and worship him.

What ever sin the heart of man is most prone to, that the Devill will help forward. If David be proud of his people, Satan will provoke him to number them, that he may be yet prouder.

2 Sam. 24.

If Peter be slavishly fearful, Satan will put him upon rebuking and denying of Christ, to save his own skin. If Ahabs Prophets be given to flatter, the Devill will straightway become a lying Spirit in the mouths of four hundred of them, and they shall flatter Ahab to his ruine. If Judas will be a Traytor,

Mat. 16.v. 22.
Ch. 26.69. ult.

1 Kings 22.

John 13. 2.

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Acts 5. 3.

Prov. 30. 9.

Satan will quickly enter into his heart, and make him sell his Master for money, which some Heathens would never have done. If Ananias will lye for advantage, Satan will fill his heart that he may lye (with a witnesse) to the Holy Ghost. Satan loves to saile with the wind, and to suite mens temptations to their conditions, and inclinations; if they be in prosperity, he will tempt them to deny GOD; if they be in adversity, he will tempt them to distrust GOD; if their knowledge be weak, he will tempt them to have low thoughts of GOD; if their conscience be tender, he will tempt to scrupulosity; if large, to carnall security; If we bold-spirited, he will tempt to presumption; if timorous, to desperation; if flexible, to inconstancy; if stiffe, to impenitency, &c.

*From the power, malice, and kill of S A T A N, doth proceed all the soul-killing Plots, Devices, Stratagems, and Machinations, that be in the World. Scverall Devices
be*

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he hath to draw souls to sinne, and severall Plots he hath to keep soules from all holy and heavenly Services; and severall Stratagems he hath to keep souls in a mourning, staggering, doubting, and questioning condition.

He hath severall Devices, to destroy the great, and honourable; the wise, and learned; the blinde, and ignorant; the rich, and the poor; the real, and the nominall Saints, &c.

One while he will restrain from tempting, that we may think ourselves secure, and neglect our Watch; another while he will seem to flye, that he may make us proud of the victory; one while he will fix mens eyes more on others sins, than their own, that he may puffe them up; another while he will fix their eyes more on others graces than their own, that he may overwhelm them, &c.

A man may as well tell the Stars, and number the sands of the Sea, as reckon up all the Devices of Satan; yet those which are most considerable,
and

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and by which he doth most mischief to the precious soules of men, are in the following Treatise discovered, and the Remedies against them prescribed.

Beloved, I think it necessary to give you and the world a faithful account of the Reasons, moving me to appear in Print, in these dayes, wherein we may say, there was never more writing, and yet never less practising, and they are these that follow, &c.

1 Reason.

First, Because Satan hath a greater influence upon men, and higher advantages over them (having the wind & the hill as it were) then they think he hath, and the knowledge of his high advantages, is the high-way to disappoint him, and to render the soul strong in resisting, and happy in conquering, &c.

2 Reason.

Your importunity, and the importunity of many other precious Sons of Sion, hath after much striving with GOD, my own heart, and others, made a conquest of
me

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me, and forced me to do that at last, which at first was not a little contrary to my inclination, and resolution, &c.

The strange opposition that I met with from Satan, in the study of this following discourse, hath put an edge upon my spirit, knowing that Satan strives mightily, to keep those things from seeing the light, that tend eminently to shake and break his Kingdome of darknesse, and to lift up the Kingdome, and glory of the Lord Jesus Christ, in the souls and lives of the children of men, &c.

Its exceeding usefulness to all sorts, ranks, and conditions of men in the world; here you have salve for every sore, and a Plaister for every wound, and a Remedy against every disease; especially against those that tend most to the undoing of souls, and the ruine of the State, &c.

I know not of any one, or other that have writ of this Subject; all that ever I have seen, have

3 Reason.

Pirates make the strongest & the hottest opposition against those vessels that are most richly laden: So doth Satan that arch Pirate, against those truths that have most of God, Christ, and Heaven in them.

4 Reason.

5 Reason.

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have onely toucht upon this string, which hath been no small provocation to me, to attempt to doe something this way, that others, that have better heads and hearts, may be the more stirred to improve their Talents, in a further discovery of Satans Devices, and in the making known of such choise Remedies, as may enable the souls of men to triumph over all his Plots and Stratagems, &c.

6 Reason.

I have many precious friends in severall Countries, who are not a little desirous, that my Pen may reach them, now my voyce cannot. I have formerly been, by the help of the mighty God of Jacob, a weak Instrument of good to them, and cannot but hope, and believe, that the LORD will also blesse these labours to them, they being (in part) the fruit of their desires and prayers, &c.

7 Reason.

Lastly, not knowing how soon my Glasse may be out, and how soon I may be cut off by a hand of death, from all opportunities of doing

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doing further service for Christ, or your souls in this world, I was willing to sow a little handful of spirituall seed among you; that so, when I put off this earthly Tabernacle, my love to you, and that dear remembrance of you, which I have in my soul, may strongly engage your minds and spirits, to make this Book your Companion, and under all external, or internal changes, to make use of this heavenly salve, which I hope, will by the blessing of the LORD, be as effectually for the healing of all your Wounds, as their looking up to the brazen Serpent, was effectually to heal theirs that were bit and stung with fiery Serpents. I shall leave this Book with you, as a Legacy of my dearest love, desiring the LORD to make it a far greater, and sweeter Legacy than all those carnal Legacies are, that are left by the high and mighty ones of the earth, to their nearest and dearest relations, &c.

Beloved,

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Beloved, I would not have affection carry my pen too much beyond my intention; therefore only give me leave to signifie my desires for you, and my desires to you, and I shall draw to a close.

Ephes. 3.

Verf. 17.

Verf. 18.

Verf. 19.

Coloss. 1. 10.

Verf. 11.

2 Cor. 13. 7.

Phil. 1. 5.

My desires for you are, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: And to know the love of Christ that passeth knowledge; that ye might be filled with all the fulnesse of God. And that ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and increased in the knowledge of God, Strengthened with all might according to his glorious power, unto all patience, and long-suffering with joyfulness. That ye do no evill. That your love may abound yet more and more in Knowledge, and in all Judgement.

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ment. That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. And that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of Faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ. And that you may be eminent in Sanctity; Sanctity being Zions glory; that your hearts may be kept upright, your judgements sound, and your lives unblameable. That as you are now my joy, so in the day of Christ you may be my Crown; that I may see my labours in your lives, that your conversation may not be earthly, when the things you heare are heavenly; but that it may be as becomes the Gospel. That as the Fishes which live in the salt Sea, yet are fresh; so you, though you live in an uncharitable world, may yet be charitable and loving. That ye may
like

Verf. 10.

2 Theſ. 1. 11.

Verf. 12.

Pſal. 93. 5.

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like the Bee, suck Honey out of every Flower; That ye may shine in a Sea of troubles, as the Pearl shines in the skie, though it growes in the Sea; That in all your Trials, you may be like the stone in Thracia, that neither burneth in the fire, nor sinketh in the water. That ye may be like the Heavens, excellent in substance, and beautiful in appearance; that so you may meet me with joy, in that day, wherein Christ shall say to his Father, Loe, here am I, and the children that thou hast given me.

My desires to you are, That you would make it your businesse to study Christ, his Word, your own Hearts, Satans plots, and Eternity, more than ever; that ye would endeavour more to be inwardly sincere, than outwardly glorious; to live, then to have a name to live. That ye would labour with all your might, to be thankfull under Mercies, and faithfull in your places, and humble under Divine Appearances, and fruitfull under
precious

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precious Ordinances; that as your means and mercies are greater than others, so your account before God may not prove a worse than others. That ye would pray for me who am not worthy to be named among the Saints, that I may be a precious instrument in the hand of Christ, to bring in many souls unto him, and to build up those that are brought in, in their most holy faith: and that Utterance may be given to me, that I may make known all the will of God. That I may be sincere, faithful, frequent, fervent, and constant in the work of the Lord, and that my labour be not in vain in the Lord: That my labours may be accepted in the Lord, and his Saints, and I may daily see the travell of my soul, &c.

2 Cor. ii. 23,
24, 25, 26, 27,
28.

But above all, pray for me, that I may more and more find the power and sweet of those things upon my own heart, that I give out to you and others: and that my soul be so visited with strength

B

from

The Epistle Dedicatory.

from on high, that I may live up fully, and constantly to those truths that I hold forth to the world ; and that I may be both in Life and Doctrine a burning and a shining light , That so, when the Lord Jesus shall appear, I may receive a Crown of glory, which he shall give to me in that day, and not onely to me, but to all that love his appearing, &c.

For a close, remember this, that your life is short, your duties many, your assistance great, and your reward sure ; therefore faint not, hold on, and hold up in wayes of wel-doing, and heaven shall make amends for all.

I shall now take leave of you , when my heart hath by my hand subscribed that I am,

Your loving Pastor under Christ, according to all Pastoral affections and engagements in our dearest Lord,

THOMAS BROOKS.



A WORD TO THE READER.

Dear friend!

Solomon bids us buy the Truth, but doth not tell us what it must cost, because we must get it, though it be never so dear; we must love it both shining and scorching; every parcell of truth is precious, as the filings of gold; we must either live with it, or dye for it, as Ruth said to Naomi, Whither thou goest, I will go, and where thou lodgest, I will lodge, and nothing but death shall part thee and me; so must gracious spirits say, where truth goes, I will

Prov. 23. 23.

*Multi amant
veritatem lu-
centem, oderunt
redarguentem.*

Ruth 1. 16, 17.

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*Si veritas est
causa discordi-
æ, mori possum
tacere non pos-
sum. Jerome.*

Psal. 119. 111.

Matth. 5. 18.

*Veritas vincit.
Truth at last
Triumphs.*

goe, and where truth lodges, I will lodge, and nothing but death shall part me and truth. A man may lawfully sell his House, Land, and Jewels, but truth is a Jewel that exceeds all price, and must not be sold, 'tis our Heritage; Thy Testimonies have I taken as an Heritage for ever; 'tis a Legacy that our fore-fathers have bought with their bloods, which should make us willing to lay down any thing, and to lay out any thing, that we may with the wise Merchant in the Gospel, purchase this precious Pearl, which is more worth than Heaven and Earth, and which will make a man live happily, dye comfortably, and reign eternally.

And now if thou pleasest, read the Work, and receive this counsel from me.

First, Thou must know that every man cannot be excellent, that yet may be usefull. An Iron key may unlock the door of a golden Treasure, yea, (*ferum potest quod aurum non potest*) Iron can do some things that Gold cannot, &c.

Secondly,

A Word to the Reader.

Secondly, Remember, 'tis not hasty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. 'Tis not the Bees touching of the Flower that gathers Honey, but her abiding for a time upon the flower, that draws out the sweet. 'Tis not he that reads most, but he that meditates most, that will prove the choicest, sweetest, wisest, and strongest Christian, &c.

Thirdly, Know, that 'tis not the knowing, nor the talking, nor the reading man, but the doing man that at last will be found the happiest man: If you know these things, blessed and happy are you, if you doe them. Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my father that is in Heaven. Judas called Christ Lord, Lord, and yet betrayed him, and is gone to his place; ah! how many Judases have we in these dayes, that kisse Christ, and yet betray Christ; that in their words profess him, but

*'Tis a Law among the Per-
sians in India, to
use premedi-
tation in
what they
are to doe,
that if it be
bad to reject
it, if good, to
act it.*

John 15. 14.
Matth. 7. 21.

*'Twas a good
saying of Ju-
stin Martyr,
Non in verbis,
sed in factis re-
nostrae religio-
nis consistunt.*

A Word to the Reader.

The Heathen
Philosopher
(*Seneca*) liked
not such as
are (*semper
vituri*) always
about to live,
but never be-
gin.

God loves
(saith *Luther*)
Curvitas, not
Quarvitas, the
Runner, not
the Questio-
ner.

Pacunius hath
an elegant
saying, I hate
(saith he) the
men that are
idle in dead, &
philosophical
in word, &c.

in their works deny him; that bow
their knee to him, and yet in their
hearts despise him; that call him Je-
sus, and yet will not obey him for their
Lord.

Reader, If it be not strong upon thy
heart to practice what thou readeſt, to
what end doſt thou read? to encrease
thy own condemnation? If thy light
& knowledge be not turned into pra-
ctice, the more knowing man thou art,
the more miserable man thou wilt be
in the day of recompence; thy light &
knowledg will more torment thee than
all the Devils in hell. Thy knowledge
will be that rod that will eternally lash
thee, and that Scorpion that will for
ever bite thee, and that worm that will
everlastingly gnaw thee; therefore
read, and labour to know, that thou
mayest do, or else thou art undone for
ever. When *Demosthenes* was asked
what was the first part of an Orator,
what the second, what the third? he
answered, action; the same may I say,
if any should ask me what is the first,
the second, the third part of a Chri-
stian? I must answer, action; as that

A Word to the Reader.

man that reads that he may know; and that labours to know, that he may do, will have two Heavens; a heaven of Joy, Peace, and Comfort on earth, and a Heaven of glory, and happiness after death.

Fourthly, and lastly, if in thy reading thou wilt cast a serious eye upon the Margent, thou wilt find many sweet and precious Notes, that will often-times give light to the things thou readeest, & pay thee for thy pains with much comfort and profit; So desiring that thou mayest find as much sweetness and advantage in reading this Treatise, (as I have found (by the over-shadowings of Heaven) in the studying and writing of it. I recommend thee to God, and to the word of his grace, which is able to build thee up, and to give thee an inheritance among them which are sanctified. And rest,

Reader,

*Thy Souls servant in every office
of the Gospel,*

THOMAS BROOKS.

Acts 20. 32.



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PRECIOUS REMEDIES

Against SATANS

DEVICES.

2 CORINTH. 2. 11.

Lest Satan should get an advantage of us: for we are not ignorant of his Devises.

IN this fifth Verse, the Apostle shewes, that the incestuous person had by his incest saddened those precious soules that God would not have saddened: Souls that walk sinfully are *Hazards* to the godly, and draw many sighes and teares from them. *Jeremy* weeps in secret for *Juda's* sins, and *Paul* cannot speak of those *Belly-Gods* with dry eyes.

Phil.

Καταπνύμα-
νον, ἑβ' αὐτῶν-
ζεν.

Pfal. 119. 136.
158.

Acts and Mon.
fol. 1392.

Doleat & de
dolore gaudeat.
Jerome.

Phil. 3. 18. And *Lot's* righteous soul was burthened, vexed, and racked by the filthy *Sodomites*, 2 Pet. 2. 7, 8. Every sinful *Sodomite* was a *Hazael* to his eyes, a *Hadrinmon* to his heart. Gracious souls use to mourn for other mens sins as well as their own, and for their souls and sins who make a mock of sin, and a jest of damning their own souls: Guilt or grief to all that gracious souls get by communion with vain souls.

In the 6 Verse, he shewes, that the punishment that was inflicted upon the incestuous person, was sufficient, and therefore they should not refuse to receive him, who had repented, and sorrowed for his former faults and follies. 'Tis not for the honour of Christ, the credit of the Gospel, nor the good of souls, for Professors to be like those bloody wretches, that burnt some that recanted at the stake, saying, *That they would send them out of the world while they were in a good mind.*

In the 7, 8, 9, and 10 Verses, the Apostle stirs up the Church to forgive him, to comfort him, and to confirm their love towards him, lest he should be swallowed up with over-much sorrow, Satan going about to mixe the detestable darnel of desperation, with the godly sorrow of a pure penitent heart. It was a sweet saying of one, *Let a man grieve for his sin, and then*

joy

for his grief; That sorrow for sin that keeps the soul from looking towards the Mercy-seat, and that keeps Christ and the soul asunder, or that shall render the soul unfit for the communion of Saints, is a sinful sorrow.

In the 11 Verse, he layes down another reason to work them to shew pity and mercy to the penitent sinner, that was mourning and groaning under his sin and misery, i. e. *Lest Satan should get an advantage of us, for we are not ignorant of his Devices.* A little for the opening of the words.

Lest Satan should get an advantage of us; lest Satan over-reach us. The Greek word signifieth to have more then belongs to one; the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily Merchant, that devoureth not widows houses, but most mens souls.

παραγορευθημεν.

For we are not ignorant of Satans Devices, or Plots, or Machinations, or Stratagems; he is but a titular Christian, that hath not personal experience of Satans stratagems, his set and composed Machinations, his artificially moulded methods, his plots, darts, depths, whereby he out-witted our first Parents, and fits us a penny-worth still, as he sees reason.

Non parati.

The

The main Observation that I shall draw from these words, is this :

Doctrine.

That Satan hath his severall Devices to deceive, intangle, and undoe the souls of men.

I shall,

- 1 Prove the Point.
- 2 Shew you his severall Devices, And
- 3 The Remedies against his Devices.
- 4 How it comes to passe, that he hath so many severall Devices to deceive, intangle, and undoe the souls

of men.

- 5 I shall lay down some Propositions concerning Satans Devices.

For the proof of the Point, take these few Scriptures, Ephes. 6. 11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.* The Greek word that is here rendred *wiles*, is a notable emphatical word.

Metaphor.

- 1 It signifies such snares as are laid behind one, such treacheries as come upon ones back at unawares. It notes the methods or way-layings of that old subtile Serpent, who, like *Pans* Adder in the path, bite the heels of Passengers, and thereby transfuseth his venome to the head and heart. The word signifies an ambushment, or Stratagem of War, whereby the enemy

enemy sets upon a man *ex insidiis*, at un-
awares.

2 It signifies such snares as are set to
catch one in ones road: A man walks in
his road, and thinks not of it, on the sud-
den he is catcht by Thieves, or falls into
a pit, &c.

3 It signifies such as are purposely, ar-
tificially, and craftily set for the taking the
prey at the greatest advantage that can be;
the Greek *μυστικός* being derived from
μυσ and *τέλος*, signifies properly a way-lay-
ing, circumvention, or going about, as
they do which seek after their prey. Ju-
lian by his craft, drew more from the faith
then all his persecuting Predecessors could
do by their cruelty. So doth Satan more
hurt in his sheeps skin, then by roaring
like a Lyon.

Take one Scripture more for the proof
of the Point, and that is in 2 Tim. 2. ult.
*And that they might recover themselves out
of the snare of the Devill, who are taken cap-
tive by him at his will.* The Greek word
that is here rendred *recover themselves*,
signifies to awake themselves; the Apo-
stle alludeth to one that is asleep, or
drunk, who is to be awaked and restored
to his senses; and the Greek word that is
here rendred *taken captive*, signifies to be
taken alive; the word is, properly, a war-
like word, and signifies to be taken alive,

μυστικός
ἑσθός.

ἀναίστημι.

ζωοποιέω.

as Souldiers are taken alive in the wars, or as Birds are taken alive, & insnared in the Fowlers net. Satan hath snares for the wise, and snares for the simple, snares for hypocrites, and snares for the upright, snares for generous souls, and snares for timorous souls; snares for the rich, and snares for the poor; snares for the aged, and snares for youth, &c. Happy are those souls that are not taken and held in the snares that he hath laid.

Take one proof more, and then I will proceed to the opening of the Point, and that is in *Revel. 2. 24.* *But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burthen, but to hold fast till I come.* Those poor souls called their Opinions the depths of God, when indeed they were the depths of Satan. You call your opinions depths, and so they are, but they are such depths as Satan hath brought out of hell; they are the whisperings and hissings of that Serpent, not the Inspirations of God.

Now the second thing that I am to shew you, is his several Devices, and herein I shall first shew you the several Devices that he hath to draw the soul to sin; I shall instance in these twelve, which may bespeak our most serious consideration.

His

Pareus in loc.
1 Tim. 4. 1.

**His first Device to draw
the Soul to Sin, is,**

TO present the bait, and hide the hook;
to present the golden Cup, and hide
the poyson; to present the sweet, the
pleasure, and the profit that may flow in
upon the soul, by yielding to sin, and by
siding from the soul the wrath and mis-
ery that will certainly follow the commit-
tings of sin. By this Device he took our
first Parents, Gen. 3. 4, 5, *And the Serpent*
said unto the woman, ye shall not surely dye.
For God doth know, that in the day ye eat there-
of, then your eyes shall be opened, and ye shall be
as Gods, knowing good and evill. Your eyes
shall be opened, and you shall be as Gods,
here is the bait, the sweet, the pleasure,
the profit. Oh! but he hides the hook,
the shame, the wrath, and the losse that
would certainly follow.

There is an opening of the eyes of the
mind to contemplation and joy, and there
is an opening of the eyes of the body to
shame and confusion. He promiseth them
the former, but intends the latter, and so
cheats them, giving them an Apple in ex-
change for Paradise, as he deals by thou-
sands now adayes. Satan with ease puts
fallacies

I Device.

So to reduce
D. Taylor, Mar-
tyr, they pro-
mised him not
only his par-
don, but a Bi-
shoprick. Acts
and Mon. fol.
1386.

*Inest peccatum
cum delectatio:
regnare si con-
senseris. Aug.
in Psal. 50.*

*This world at
last shall be
burnt for a
Witch, saith
one.*

*Multi amando
res noxias sunt
miseri, habendo
miseriores.*

August. in Psa.

*26. Many are
miserable by
loving hurt-
ful things, but
they are more
miserable by
having them.*

*Men had need
pray with*

Bernard. Da

Domine ut sis

propter deum

temporalia ut

non perdamus

eterna.

Grant us Lord

that we may

so partake of

temporal felicity,

that we

may not lose

eternal.

fallacies upon us, and then, by his golden baits, leads us, and leaves us in a fools Paradise; he promises the soul honour, pleasure, and profit, &c. but payes the soule with the greatest contempt, shame, and losse that can be; by a golden bait he laboured to catch Christ, *Matth. 4.8,9.* He shewes him the beauty and the bravery of a bewitching world, which doubtlesse would have taken many a carnal heart; but here the Devils fire fell upon wet tinder, and therefore took not; these tempting objects did not at all win upon his affections, nor dazle his eyes; though many have eternally died of the wound of the eye, and fallen for ever by this vile strumpet the world, who by laying forth her two fair breasts of profit and pleasure, hath wounded their souls, and cast them down into utter perdition: She hath by the glistering of her pomp and preferment, slain millions; as the Serpent. *Scytale*, which when she cannot overtake the fleeing Passengers, doth, with her beautiful colours, astonish and amaze them, so that they have no power to passe away till she have stung them to death. Adversity hath slain her thousand, but Prosperity her ten thousand.

Now

Now the Remedies against this
Device of the Devil,
are these.

First, Keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; for this you have, *Rom. 12. 9. Abhor that which is evill, cleave to that which is good*; when we meet with any thing extremely evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is there rendered *abhor*, is very significant, it signifies to hate it as hell it self, to hate it with horror.

Anselm used to say; That if he should see the shame of sin on the one hand; and the pains of hell on the other, and must of necessity chuse one, he would rather be thrust into hell without sin, then goe into heaven with sin; so great was his hatred and detestation of sin. 'Tis our wisest and our safest course to stand at the furthest distance from sin, not to go neer the house of the Harlot, but to flye from all appearance of evil. The best course to prevent falling into the pit, is to keep at the greatest distance; he that will be so bold as to attempt to dance upon the brink of the

C

Pit,

1 Remedy.

Σμερῶν ἔνθα.
The simple Verb imports extream detestation, which is aggravated by the Composition. *Chrysost.*

Prov. 5. 8.

1 Thess. 5. 22.

'Twas a Divine saying
of a Heathen,
That if there
were no God to
punish him, no
Devil to torment
him, no hell to burn
him, no man
to see him, yet
would he not
sin for the ugliness
and filthiness of sin, and
the grief of his
own conscience.
Seneca.

Sin is like
those Diseases
that are call'd
by Physicians,
*Corruptiorum
substantia.*

Pit, may find by wofull experience, that 'tis a righteous thing with God, that he should fall into the pit. *Joseph* keeps at a distance from sin, and from playing with Satans golden baits, and stands. *David* draws near, and plays with the bait, and falls, and swallows bait and hook with a witness. *David* comes neer the snare, and is taken in it, to the breaking of his bones, the wounding of his conscience, and the loss of his God.

Sin is a Plague, yea, the greatest and most infectious Plague in the world, and yet, ah! how few are there that tremble at it, that keep at a distance from it. *1 Cor. 5. 6.* Know ye not that a little leaven leaveneth the whole lump? As soon as one sin had seized upon *Adams* heart, all sin entred into his soul, and over-spread it. How hath *Adams* one sin spread over all mankind? *Rom. 5. 12.* Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. Ah! how doth the Fathers sin infect the Child, the Husbands infect the Wife, the Masters the Servant? The sin that is in one mans heart, is able to infect a whole world, 'tis of such a spreading and infectious nature.

The story of the *Italian*, who first made his Enemy deny God, and then stab'd him, and so at once murdered both body
and

and soul, declares the perfect malignity of sin; and Oh! that what hath been spoken upon this head, may prevail with you, to stand at a distance from sin.

The second Remedy, is,

2 Remedy.

TO consider that sin is but a Bitter-sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame, sorrow, horror, and terror will come in the room thereof. *Job. 20. 12, 13, 14. Though wickednesse be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of Asps within him.* Forbidden profits and pleasures are most pleasing to vain men, who count madnes mirth, &c. Many long to be meddling with the murdering morsels of sin, which nourish not, but rent and consume the belly, the soul that receives them. Many eat that on earth, that they digest in hell; sins murdering morsels will deceive those that devour them. *Adams Apple* was a bitter-sweet, *Esau's Messle* was a bitter-sweet, the *Israelites Quails* a bitter-sweet, *Jonathan's Honey* a bitter-sweet, and *Adonijah's dainties* a bitter-sweet: After the Meal is ended, comes the reckoning: Men must not think to dance and

When the golden bait is set forth to catch us, we must say as *Demosithenes* the Orator did, of the beautifull Law, when he was asked an excessive sum of money to behold her. *I will not buy repentance so dear, I am not so ill a Merchant as to sell eternals for temporals.*

If intemperance could afford more pleasure than Temperance, *Helioababur*

should have
been more
happy, then
Adam in Para-
dise.

Plutarch.

dine with the Devil, and then to sup with *Abraham, Isaac, and Jacob* in the Kingdom of Heaven; to feed upon the poyson of Asps, and yet that the Vipers tongue shall not slay them.

When the Asp stings a man, it doth first tickle him so as it makes him laugh, til the poyson by little & little gets to the heart, and then it pains him more then ever it delighted him: So doth sin, it may please a little at first, but it will pain the soul with a witness at last; yea, if there were the least real delight in sin, there could be no perfect hell, where men shall most perfectly be tormented with their sin.

*The Third Remedy a-
gainst this Device
of Satan, is,*

3 Remedy.

Isa. 59. 2.

Psal. 51. 12.

Isa. 59. 8.

2 Chro. 13. 3, 4.

Ier. 17. 18.

Ier. 5. 2.

SOlemnly to consider, That sin will usher in the greatest and the saddest losses that can be upon our souls; it will usher in the loss of that Divine favour that is better than life, and the loss of that joy that is unspeakable, and full of glory, and the loss of that peace that passeth understanding, and the loss of those Divine influences by which the soul hath been refreshed, quickned, raised, strengthened, and gladdened, and the loss of many out-ward

ward desireable mercies, which otherwise the soul might have enjoyed.

It was a sound and savoury reply of an English Captain at the loss of Callice, when a proud French-man scornfully demanded, *When will you fetch Callice again?* replied, * *When your sins shall weigh down us.* Ah England! my constant Prayer for thee is, that thou mayest not sin away thy mercies into their hands, that cannot call mercy mercy, and that would joy in nothing more than to see thy sorrow and misery, and to see that hand to make thee naked, that hath cloathed thee with much mercy and glory.

* *Quando peccata vestra, erant nostris graviora.*

The fourth Remedy against this Device of Satan, is,

Seriously to consider, That sin is of a very deceitful and bewitching nature; sin is from the greatest deceiver, 'tis a child of his own begetting, 'tis the ground of all the deceit in the world, and 'tis in its own nature exceeding deceitfull. Heb. 3. 13. *But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin.* It will kisse the soul, and pretend fair to the soul, and yet betray the soul for ever;

4 Remedy.
In Sardis
there grew an
Herb called
Aspidium Sardis
that would
make a man
lye laughing
when he was
deadly sick.
Such is the
operation of
sin.

Pro. 5.22.13.

Which occasioned *Chrysofome* to say, when *Eudoxia* the Emperesse threatned him, *Go tell her (Nil nisi peccatum timesco) I fear nothing but sin.*

Vale lumen a-micum.
Ambrose.

it will with *Dalilah* smile upon us, that it may betray us into the hands of the Devil, as she did *Sampson* into the hands of the *Philistims*. Sin gives Satan a power over us, and an advantage to accuse us, so to lay claim to us, as those that wear his badge; 'tis of a very bewitching Nature, it bewitches the soul where 'tis upon the Throne, that the soul cannot leave it, though 'it perish eternally by it. Sin so bewitches the soul, that it makes the soul call evil good, and good evil, bitter sweet, and sweet bitter, light darkness, and darkness light; and a soul thus bewicht with sin, will stand it out to the death, at the sword's point with God; let God strike, and wound, and cut to the very bone, yet the bewitched soul cares not, fears not, but will stil hold on in a course of wickedness, as you may see in *Pharaoh*, *Balaam*, and *Judas*; tell the bewitched soul, that sin is a Viper that will certainly kill when 'tis not killed; that sin often kills secretly, insensibly, eternally, yet the bewitched soul cannot, nor will not cease from sin.

When the Physicians told *Theotimus* that except he did abstain from drunkenness, and uncleanness, &c. he would loose his eyes, his heart was so bewicht to his sins, that he answers, *Then farewell sweet light*; he had rather loose his eyes, then leave his sins: So a man bewicht with

with sin, had rather loose God, Christ, Heaven, and his own soul, then part with his sin. O therefore for ever take heed of playing, or nibling at Satans golden baits.

The Second Device of Satan to draw the soul to Sin, is,

BY painting sin with vertues colours ; *2 Device.*
Satan knows, that if he should present sin in its own nature and dresse, the soul would rather flye from it, then yield to it, and therefore he presents it unto us, not in its own proper colours, but painted and guilded over with the name and shew of vertue, that we may the more easily be overcome by it, and take the more pleasure in committing of it. Pride, he presents to the soul under the name and notion of neatness and cleanliness, and covetousness (which the Apostle condemns for Idolatry) to be but good Husbandry, and Drunkenness to be good fellowship, and riotousnesse under the name and notion of liberallity, and wantonness is a trick of youth, &c.

*Now the Remedies against this
Device of Satan,
are these.*

1 Remedy.

First, Consider that sin is never a whit the less filthy, vile, and abominable, by its being coloured and painted with vertues colours. A poysonous Pill is never a whit the less poysonous, because 'tis guildded over with gold; nor a Wolfe is never a whit the less a Wolfe, because he hath put on a Sheeps skin; nor the Devil is never a whit the less a Devil, because he appears sometimes like an Angel of light: So neither is sin any whit the less filthy, and abominable, by its being painted over with vertues colours.

*The second Remedy against
this Device of
Satan, is,*

2 Remedy.

*Turpiter sani
vicia que vir-
tutum specie ce-
lantur. Jerom.*

That the more sin is painted forth under the colour of vertue, the more dangerous it is to the souls of men; this we see evident in these dayes, by those very many souls that are turned out of the way that is holy, (and in which their souls have had sweet and glorious com-
munion

munion with God) into wayes of highest vanity and folly, by Satans neat colouring over of sin, and painting forth vice under the name and colour of vertue. This is so notoriously known that I need but name it; the most dangerous Vermine is too often to be found under the fairest and sweetest Flowers, and the fairest Glove is often drawn upon the fowlest hand, and the richest Robes are often put upon the filthiest bodies: So are the fairest and sweetest names upon the greatest, and the most horrible vices and errors that be in the world; ah! that we had not too many sad proofs of this amongst us.

*The third Remedy against
this Devise of Sa-
tan, is,*

TO look on sin with that eye, which within a few houres we shall see it. Ah souls! when you shall lye upon a dying bed, and stand before a Judgement seat, sin shall be unmaskt, and its dress and robes shall then be taken off, and then it shall appear more vile, filthy, and terrible then hell it self; then that which formerly appear'd most sweet, will appear most bitter, and that which appear'd most beautiful, will appear most ugly, and that

which

Thus the *Illuminates* (as they called themselves) a pestilent Sect in *Arragon*, professing and affecting in themselves a kind of Angelical purity, fell suddenly to the justifying of bestiality, as many have done in these dayes.

3 Remedy.
Tacitus speaks of *Tiberius*, that when his sins did appear in their own colours, they did so terrifie and torment him, that he protested to the Senate, that he suffered death daily.

Satan that
now allures
thee to sin,
will ere long
make thee to
see that
(*peccatum est
decidium*) Sin
is a murdering
of God, and
this will make
thee murder
two at once,
thy soul and
thy body, un-
lesse the Lord
in mercy
holds thy
hand.

which appear'd most delightful, will then appear most dreadful to the soul. Ah! the shame, the pain, the gall, the bitterness, the horreur, the hell, that the sight of sin, when its drefs is taken off, will raise in poor souls. Sin will surely prove evil, and bitter to the soul, when its robes are taken off. A man may have the Stone, who feels no fit of it. Conscience will work at last, though for the present one may feel no fit of accusation. *Laban* shew'd himself at parting; Sin will be bitter-nesse in the latter end, when it shall appear to the soule in its own filthy nature. The Devil deals with men, as the *Panther* doth with Beasts, he hides his deformed head, till his sweet scent hath drawn them into his danger; till we have sinned, Satan is a Parasite, when we have sinned, he is a Tyrant. Ah souls! the day is at hand, when the Devil will pull off the paint and garnish that he hath put upon sin, and present that Monster sin in such a monstrous shape to your souls, that will cause your thoughts to be troubled, your countenance to be changed, the joynts of your loyns to be loosed, and your knees to be dashed one against another, and your hearts to be so terrified, that you will be ready with *Achitophel*, and *Judas*, to strangle, and hang your bodies on earth, and your souls in hell, if the Lord hath not more mercy
on

on you, then he had on them. Oh! therefore look upon sin now, as you must look upon it to all eternity, and as God, Conscience, and Satan will present it to you another day.

The Fourth Remedy against this Device of Satan, is,

Seriously to consider, That even those very sins that Satan paints, and puts new names and colours upon, cost the best blood, the noblest blood, the life-blood, the heart-blood of the Lord Jesus; That Christ should come from the eternal bosom of his father, to a Region of sorrow and death; That God should be manifested in the flesh, the Creator made a Creature; that he that was cloathed with glory, should be wrapped with rags of flesh; he that filled heaven and earth with his glory, should be cradled in a Manger; that the power of God should flye from weak man, the God of *Israel* into *Egypt*; that the God of the Law should be subject to the Law; the God of circumcision circumcised; the God that made the heavens working at *Josephs* homely trade; that he that binds the Devils in Chains, should be tempted; that he whose is the world

4 Remedy.

*Una guttula
plus valet quā
caelum & terra*
Luther, i. e.
One little drop
(speaking of
the blood of
Christ) is more
worth then
Heaven and
Earth.

One of the
Rabbins,
when he read
what bitter
Torments the
Messias should
suffer, when
he came into

the world,
cried out,
Veniat Messias
et ego non vi-
deam. i. e. Let
the Messiah
come, but let
not me see him.

Dionysius be-
ing in *Egypt*,
at the time of
Christ's suffer-
ing, & seeing
an Eclipse of
the Sun, and
knowing it to
be contrary to
nature, cried
out, (*Aur*
Deus naturæ
paritur, aur
mundi machina
dissolvitur)
Either the God
of Nature suf-
fers, or the
frame of the
world will be
dissolved.

world, and the fulness thereof, should
hunger & thirst; that the God of strength
should be weary, the Judge of all flesh
condemned, the God of life put to death,
that he that is one with his Father, should
cry, out of misery, *My God, my God, why*
hast thou forsaken me? That he that had
the keyes of hell and death at his girdle,
should lye imprison'd in the sepulchre of
another, having in his life time, no where
to lay his head, nor after death, to lay his
body; that that head, before which the
Angels do cast down their Crowns,
should be crowned with Thorns; and
those eyes, purer than the Sun, put out
by the darkness of death; those ears,
which hear nothing but *Hallelujahs* of
Saints and Angels, to hear the blasphemies
of the multitude; that face, that was fair-
er than the Sons of men, to be spit on by
those beastly wretched *Jewes*; that mouth
and tongue that spake as never manspake,
accused for blasphemy; those hands that
freely swayed the scepter of heaven, nailed
to the Cross; those feet like unto fine
brass, nailed to the Cross for mans sins;
each sense annoyed, His feeling or touch-
ing with a spear and nailes; his smell with
stinking favour, being crucified about *Gol-*
gotha, the place of skulls; his taste with
Vinegar and Gall; his hearing with re-
proaches, and sight with his mother and
Disciples;

Disciples bemoaning him; his soul comfortless, and forsaken; and all this for those very sins that Satan paints, and puts fine colours upon: Oh! how should the consideration of this stir up the soul against it, and work the soul to flye from it, and to use all holy means, whereby sin may be subdued, and destroyed.

After *Julius Caesar* was murdered, *Antonius* brought forth his Coat all bloody, and cut, and laid it before the people, saying, *Look, here you have your Emperours Coat thus bloody, and torn*; whereupon the people were presently in an uproar, and cryed out to slay those murderers, and they took their Tables and stools that were in the place, and set them on fire, and ran to the houses of them that had slain *Caesar*, and burnt them. So when we consider that sin hath slain our Lord *Jesus*, ah! how should it provoke our hearts to be revenged on sin, that hath murdered the Lord of glory, and hath done that mischief, that all the Devils in hell could never have done.

It was good counfel one gave, *Never let go out of your minds the thoughts of a crucified Christ*: Let these be meat and drink unto you, let them be your sweetness and consolation, your honey, and your desire; your reading, and your meditation; your life, death, and resurrection.

Tis an excellent saying of Bernard,
(*Quanto pro nobis vilior tanto nobis charior*) The more vile Christ made himself for us, the more dear he ought to be to us.

Nolo vivere sine vulnere cum te video vulneratum.

Oh my God! as long as I see thy wounds, I will never live without wounds, said Bonaventure.

The

*The Third Device that
Satan hath to draw
the soul to
sin, is,*

3 Device.

Gen. 19. 20.

BY extenuating and lessening of sin; Ah! saith Satan, 'tis but a little pride, a little worldliness, a little uncleanness, a little drunkenness, &c. As Lot said of Zoar, *It is but a little one, and my soul shall live*; alas, saith Satan, 'tis but a very little sin that you stick so at; you may commit it without any danger to your soul, 'tis but a little one, you may commit it, and yet your soul shall live.

*Now the Remedies against
this Device of Satan
are these.*

1 Remedy.

Draco the rigid Law-giver, being asked why (when sins were not equal) he ap-

First, solemnly consider, That those sins which we are apt to account small, have brought men upon the greatest wrath of God; as the eating of an Apple, gathering a few sticks on the Sabbath day, and touching of the Ark; Oh! the dreadful wrath that these sins brought down upon the heads and hearts of men. The

The least sin is contrary to the Law of God, the Nature of God, the Being of God, and the Glory of God, and therefore 'tis often punished severely by God; and do not we see daily the vengeance of the Almighty falling upon the bodies, names, estates, families, and souls of men, for those sins that are but little ones in their eyes? Surely, if we are not utterly left of God, and blinded by Satan, we cannot but see it. Oh therefore! when Satan sayes 'tis but a little one, do thou say, oh! but those sins that thou callest little, are such that will cause God to rain Hell out of Heaven upon sinners, as he did upon the Sodomites.

pointed death to all? answered, He knew that sins were not all equall, but he knew the least deserved death. So thought the sins of men be not all equall, yet the least of them deserves eternal death.

The second Remedy against this Device of Satan, is,

Seriously to consider, That the giving way to a lesse sin, makes way for the committing of a greater. He that to avoid a greater sin, will yield to a lesser, ten thousand to one, but God in Justice will leave that soul to fall into a greater: If we commit one sin to avoid another, 'tis just we should avoid neither, we having not Law nor power in our own hands, to keep off sin as we please; and we by yielding

2 Remedy.

*Pfal. 137. 9.
Happy shall he
be that taketh
and dasheth thy
little ones
against the
stones.*

*Hugo's glosse
is pious, &c.
(Sic nihil in te
Babylonicum)
Let there be
nothing in thee
of Babylon,
not onely the
gotten men, but
the little ones
must be dashed
against the
stones; not onely
great sins, but
little sins must
be killed, or they
will kill the
soule for ever.*

yielding to the lesser, do tempt the tempter to tempt us to the greater. Sin is of an inroaching nature, it creeps on the soul by degrees, step by step, till it hath the soul to the very height of sin. *David* gave way to his wandering eye, and this led him to those foul sins that caused God to break his bones, and to turn his day into night, and to leave his soul in great darkness. *Jacob*, and *Peter*, and other Saints have found this true by woful experience, that the yielding to a lesser sin, hath been the ushering of a greater; the little Thief will open the door, and make way for the greater; and the little wedge knock in, will make way for the greater. Satan will first draw thee to sit with the drunkard, and then to sip with the drunkard, and then at least to be drunk with the drunkard; he will first draw thee to be unclean in thy thoughts, and then to be unclean in thy looks, and then to be unclean in thy words, and at last to be unclean in thy practices; he will first draw thee to look on thy golden wedge, and then to like the golden wedge, and then to handle the golden wedge, and then at last by wicked wayes to gain the golden wedge, though thou runnest the hazard of losing God and thy soul for ever; as you may see in *Gehazi*, *Achan* and *Judas*, and many in these our dayes. Sin is never

at a stand, *Psal. i. 1.* first *ungodly*, then *sinners*; then *scorners*; here they goe on from sin to sin; till they come to the top of sin, viz, to sit in the seat of *scorners*; or as 'tis in the *Septuagint*, (*τοὺς αἰσχροὺς*) to affect the honour of the *Chaire of Pestilence*.

Austin writing upon *John*, tells a story of a certain man, that was of an opinion, that the Devil did make the Fly, and not God; saith one to him, if the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living creatures, as well as Flies; true, said he, the Devil did make Worms; but said the other, if the Devil did make Worms, then he made Birds, Beasts, and Man; he granted all. Thus, saith *Austin*, by denying God in the Fly, he came to deny God in man, and to deny the whole Creation.

By all this we see, that the yielding to lesser sins, draws the soul to the committing of greater. Ah! how many in these dayes have fallen, first to have low thoughts of *Scripture* and *Ordinances*, and then to slight *Scripture* and *Ordinances*, and then to make a nose of wax of *Scripture* and *Ordinances*, and then to cast off *Scripture* and *Ordinances*, and then at last; to advance and lift up themselves, & their Christ-dishonouring, and soul-damning opinions; above *Scripture* and *Ordinances*.

D

Sm

An Italian having found his enemy at advantage, promised him, if he would deny his faith, he would save his life: he to save his life, denied his faith, which having done, he stab'd him, rejoicing that by this he had at one time, taken revenge both on body and soul.

A young man
being long
tempted to
kill his father,
or lye with
his mother, or
be drunk, he
thought to
yield to the
lesser, viz. to
be drunk, that
he might be
rid of the
greater, but
when he was
drunk, he did
both kill his
Father, and
lye with his
Mother.

Sin gains upon mans soul by insensible degrees. Eccles. 10. 15. *The beginning of the words of his mouth is foolishness, and the end of his talking is mischievous madness.* Corruption in the heart, when it breaks forth, is like a breach in the Sea, which begins in a narrow passage till it eat through, and cast down all before it. The debates of the soul are quick, and soon ended, and that may be done in a moment that may undo a man for ever. When a man hath begun to sin, he knowes not where, or when, or how he shall make a stop of sin; usually the soul goes on from evil to evil, from folly to folly, till it be ripe for eternal misery; men usually grow from being naught, to be very naught, and from very naught, to be stark naught, and then God sets them at naught for ever.

The third Remedie

3 Remedy.

Luke 16. 21.

2 Sam. 14. 23.

Against this third Device that Satan hath to draw the soul to sin, is solemnly to consider, That 'tis sad to stand with God for a trifle: *Dives* would not give a crum; therefore he should not receive a drop; 'tis the greatest folly in the world to adventure the going to Hell for a small matter. *I tasted but a little Honey (said jonathan) and I must dye.* It is a
mol

most unkind and unfaithful thing to break with God for a little; little sins carry with them but little temptations to sin, and then a man shews most viciousness, and unkindness, when he sins on a little temptation. 'Tis devillish to sin without a temptation, 'tis little less then devillish to sin on a little occasion; the less the temptation is to sin, the greater is that sin. *Sauls* sin in not staying for *Samuel*, was not so much in the matter; but it was much in the malice of it; for though *Samuel* had not come at all, yet *Saul* should not have offered Sacrifice; but this cost him dear, his soul and his Kingdome.

'Tis the greatest unkindness that can be shewed to a friend, to adventure the complaining, bleeding, and grieving of his soul upon a light and slight occasion: So 'tis the greatest unkindness that can be shewed to God, Christ, and the Spirit, for a soule to put God upon complaining, Christ upon bleeding, and the Spirit upon grieving, by yielding to little sins, therefore, when Satan sayes 'tis but a little one, do thou answer, that often times there is the greatest unkindness shewed to Gods glorious Majesty, in the acting of the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his least enemy.

It was a vexation to King *Lyfsmachaw*, that his staying to drink one small draught of water, lost him his kingdome: and so it will eternally vex some souls at last, that for some one little sin, (compared with great transgressions) they have lost God, Heaven, and their souls for ever.

The fourth Remedy

4 Remedy.

1 Cor. 5. 6.

Caesar was
stab'd with a
Bodkins.

Pope *Adrian*
was choaked
with a *Gnat*.

A *Scorpion* is
little, yet able
to sting a *Lion*
to death.

A *Mouse* is
but little, yet
killeth an *Elephant*, if he
gets up into
his *Trunk*.

Against this Device of Satan, is, seriously to consider, That there is great danger, yea many times most danger in the smallest sins. *A little leaven leaveneth the whole lump*; if the Serpent wind in his head, he will draw his whole body after. Greater sins do sooner startle the soule, and awaken and rouse up the soul to repentance, then lesser sins doe; little sins often slide into the soule, and breed, and work secretly, and undiscernably in the soule, till they come to be so strong, as to trample upon the soul, and to cut the throat of the soul; there is oftentimes greatest danger to our bodies in the least Diseases, that hang upon us, because we are apt to make light of them, and to neglect the timely use of means for the removing of them, till they are grown so strong, that they prove mortal to us: So there is most danger often in the least sins, we are apt to take no notice of them, and to neglect those heavenly helps, whereby they should be weakned and destroyed, till they are grown to that strength, that we are ready to cry out, The Medicine is too weak for the Disease; I would pray, and I would hear, but I am afraid that sin is grown up by degrees to such a head, that

that I shall never be able to prevail over it; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unless the power, and free grace of Christ doth act gloriously, beyond my present apprehension, and expectation. The Viper is killed by the little young ones that are nourished and cherished in her belly: So are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their own bosomes.

I know not, saith one, whether the maintenance of the least sin, be not worse than the commission of the greatest; for this may be of frailty, that argues obstinacy. A little hole in the Ship sinks it, a small breach in a sea-bank, carries away all before it; a little stab at the heart kills a man, and a little sin, without a great deal of mercy, will damn a man.

The Fifth Remedy

Against this Device of Satan, is, solemnly to consider, That other Saints have chosen to suffer the worst of torments, rather than they would commit the least sin, i. e. such as the world accounts; so as you may see in Daniel, and his Companions, that would rather chuse to burn, and be cast to the Lions,

The Leopard being great, is poyson'd with a head of Garlick.

The smallest errors prove many times most dangerous.

It is as much Treason to coyn pence, as bigger pieces.

One little miscarriage doth in the eyes of the world, overshadow all a Christians

Graces as one cloud doth sometimes overshadow the whole body of the Sun.

5 Remedy.

*M*inus mori
fame quam
Idolathytis ve-
ci. Aug.
It is better to
dye with hun-
ger, then to eat
that which is
offered to idols.

Many Hea-
thens would
rather dye,
then cozen or
cheat one ano-
ther, so faith-
ful were they
one to ano-
ther.

Will not these
rise in judge-
ment against
many profes-
sors in these
dayes, who
make nothing
of over rea-
ching one
another.

then they would bow to the Image that *Nebuchadnezzar* had set up: When this *Peschadillo* (in the worlds account) and a not fiery Furnace stood in competition, that they must either fall into sin, or be cast into the fiery Furnace; such was their tenderness of the honour and glory of God, and their hatred and indignation against Sin, that they would rather burn, then sin; they knew that it was far better to burn for their not sinning, then that God and conscience should raise a hell, a fire in their bosomes for sin.

I have read of that noble servant of God, *Marcus Arethasius*, Minister of a Church in the time of *Constantine*, who in *Constantines* time, had been the cause of overthrowing an Idols Temple; afterwards, when *Julian* came to be Emperour, he would force the people of that place to build it up again; they were ready to doe it, but he refused, whereupon, those that were his own people, to whom he preached, took him, and stript him of all his cloaths, and abused his naked body, and gave it up to the Children, to lance it with their Pen-knives, and then caused him to be put in a Basket, & anointed his naked body with Honey, & set him in the Sun, to be stung with Wasps; and all this cruelty they shewed, because he would not do any thing towards the building up of

this

this Idol Temple; nay, they came to this, that if he would do but the least towards it, if he would give but a half-penny to it, they would save him: But he refused all, though the giving of a half-penny might have saved his life, and in doing this, he did but live up to that principle that most Christians talk of, and all profess, but few come up to it, viz. *That we must choose rather to suffer the worst of torments that men and Devils can invent, and inflict, then to commit the least sin, whereby God should be dishonoured, our Consciences wounded, Religion reproached, and our own souls endangered.*

The sixth Remedy.

6 Remedy.

Against this Device of Satan, is, seriously to consider, That the soul is never able to stand under the guilt and weight of the least sin, when God shall set it home upon the soul; the least sin will press and sink the stoutest sinner as low as Hell, when God shall open the eyes of a Sinner, and make him see the horrid filthiness, and abominable vileness that is in sin. What so little, base, and vile Creatures as lice or gnats, and yet by these little poor creatures, God so plagued stout-hearted *Pharaoh*, and all *Egypt*, that fainting under it, they were forced to

Exod. 8. 16.
to 19.

The Tyrant
Maximianus,
who had set
forth his Pro-
clamation en-
graven in
brasse, for the
utter abolish-
ing of Christ,
and his Reli-
gion, was
eaten of Lice.

*Una guttula
mela conscientie
totum mare
mundani gaudii
absorbet. i. e.*
One drop of
an evil con-
science swal-
lows up the
whole sea of
worldly joy.
*How great a
pain not to be
born, comes
from the prick
of this small
thorn?* said
one.

cry out, *This is the finger of God.* When little creatures, yea the least creatures, shall be armed with a power from God, they shall press, and sink down the greatest, proudest, and stoutest Tyrants that breath: So when God shall cast a sword into the hand of a little sin, and arm it against the soul, the soul will faint and fall under it. Some, who have but projected adultery, without any actual acting it; and others, having found a trifle, and made no conscience to restore it, knowing by the light of naturall conscience that they did not do as they would be done by; and others that have had some unworthy thought of God, have been so frightened, amazed, and terrified for these sins which are small (in mans account) that they have wisht they had never been, that they could take no delight in any earthly comfort; that they have been put to their wits end, ready to make away themselves, wishing themselves annihilated.

Mr. *Perkins* mentions a good man, but very poor, who being ready to starve, stole a Lamb, and being about to eat it, with his poor Children, (and as his manner was afore meat) to crave a blessing, durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, promising payment if ever he should be able.

The

The seventh Remedy

Against this Device is solemnly to consider, That there is more evil in the least sin, then in the greatest affliction; and this appears as clear as the Sun, by the severe dealing of God the Father, with his beloved Son, who let all the Vials of his fiercest wrath upon him, and that for the least sin, as well as for the greatest.

The wages of sin is death; of sin indefinitely, whether great or small. Oh! how should this make us tremble, as much at the least spark of lust, as at hell it selfe? Considering that God the Father would not spare his bosome Son, no, not for the least sin, but would make him drink the dregs of his wrath.

And so much for the Remedies that may fence and preserve our souls from being drawn to sin, by this third Device of Satan.

7 Remedy.

Death is the hire of the least sin; the best wages that the least sin gives his Souldiers, is death of all sorts.

In a strict sense, there is no sin little, because no little God to sin against.

The

*The Fourth Device that
Satan hath to draw
the soul to sin, is,*

4 *Device.*

BY presenting to the soul the best men
sins, and by hiding from the soul
their virtues; by shewing the soul their
sins, and by hiding from the soul their
sorrows, and repentance; as by setting
before the soul the Adultery of *David*, the
Pride of *Hezekiah*, the Impatience of *Job*,
the Drunkenness of *Noah*, the Blasphemy
of *Peter*, &c. and by hiding from the soul
the tears, the sighs, the groans, the mel-
tings, the humblings, and repentings of
these precious souls.

New

Now the Remedies a-
gainst this Device
of the Devil
are these.

The first Remedy

Against this Device of Satan, is, seri-
ously to consider, That the Spirit
of the Lord hath been as careful to note
the Saints rising by repentance out of sin,
as he hath to note their falling into sin.
*David falls fearfully, but by repentance
he rises sweetly, Blot out my transgressi-
ons, wash me thoroughly from my iniquity,
and cleanse me from my sin; for I acknow-
ledge my transgressions, and my sin is ever
before me. Purge me with Hyssop, and I
shall be clean, wash me, and I shall be whi-
ter then snow; deliver me from blood-guilti-
nesse, O God, thou God of my salvation.*
'Tis true, *Hezekiah's heart was lifted
up under the abundance of mercy that
God had cast in upon him, and 'tis as
true that Hezekiah humbled himselfe for
the pride of his heart, so that the wrath of the
Lord came not upon him, nor upon Jerusa-
lem, in the dayes of Hezekiah.* 'Tis true,
Job curses the day of his birth, and 'tis as
true,

1 Remedy.

2 Chron. 32.
24, 26.

Job 40. 4, 5.
Ch. 42. 5, 6.

Tertullian saith
that he was
(*Nulli rei natus
nisi penitentiae*)
born for no
other purpose
but to re-
pent.

Luther confesses, that be-
fore his con-
version he
met not with
a more dis-
pleasing
word in all
his study of
Divinity, then
Repent, but
afterward he
took delight
in the work,
(*Penitens de
peccato dolet
et de dolore
gaudet*)

true, that he rises by repentance. Behold
I am vile (saith he) *what shall I answer thee?*
I will lay my hand upon my mouth, once have I
spoken, but I will not answer, yet twice, but I
will proceed no further. I have heard of thee by
the hearing of the ear, but now mine eye seeth
thee: Wherefore I abhor my self, and repent
in dust and ashes. Peter falls dreadfully,
but rises by repentance sweetly; a look of
love from Christ melts him into tears; he
knew that repentance was the key to the
Kingdome of grace. As once his faith was
so great that he leapt, as it were, into a sea
of waters to come to Christ: So now
his repentance was so great, that he
leapt, as it were, into a sea of tears, for
that he had gone from Christ. Some say,
that after his sad fall, he was ever and
anon weeping, and that his face was even
furrowed with continual tears. He had
no sooner took in poyson, but he vomited
it up again, ere it got to the vitals; he
had no sooner handled this Serpent, but
he turned it into a rod to scourge his
soul with remorse for sinning against
such clear light, and strong love, and
sweet discoveries of the heart of Christ to
him.

Clement notes, That Peter so repented,
that all his life after, every night when
he heard the Cock crow, he would fall
upon his knees, and weeping bitterly,
would

would beg pardon of this sin. Ah souls! you can easily sin as the Saints, but can you repent with the Saints? Many can sin with David and Peter, that cannot repent with David and Peter, and so must perish for ever.

To sorrow for
his sin, and
then to rejoyce
in his sorrow.

Theodosius the Emperour, pressing that he might receive the Lords Supper, excuses his own foul fact by Davids doing the like, to which Ambrose replies, *Thou hast followed David transgressing, follow David repenting, and then think thou of the Table of the Lord.*

Theodorit. hist.
l. 4. c. 17.

The second Remedy

Against this Device of Satan, is, solemnly to consider, That these Saints did not make a Trade of sin; they fell once or twice (and rose by Repentance) that they might keep the closer to Christ for ever; they fell accidentally, occasionally, and with much reluctancy; and thou sinnest presumptuously, obstinately, readily, delightfully, and customarily; thou hast by thy making a Trade of Sin, contracted upon thy soul a kind of cursed necessity of sinning, that thou canst as well cease to be, or cease to live, as thou canst cease to sin; Sin is by custome become as another nature to thee, which thou canst not, which thou wilt not lay a side,

2 Remedy.

The Saints cannot sin (Voluntate plena sed semi-plena) with a whole will, but as it were with a halfe will, an unwilling willingness, not with a full consent, but with a dissenting consent.

2 Pet. 2. 14.
Prov. 4. 16.

Though sin
do (*habitare*)
dwell in the
Regenerate,
as *Austin*
notes, yet it
doth not (*reg-
nare*) reign
over the re-
generate, they
rise by repen-
tance.

aside, though thou knowest, that if thou dost not lay sin aside, God will lay thy soul aside for ever; though thou knowest, that if sin and thy soul do not part, Christ and thy soul can never meet; if thou wilt make a trade of sin, and cry out, did not *David* sin thus? and *Noah* sin thus? and *Peter* sin thus? &c. No, their hearts turned aside to folly one day, but thy heart turns aside to folly every day, and when they were fallen, they rise by repentance, and by the actings of faith upon a crucified Christ; but thou fallest and hast no strength nor will to rise, but wallowest in sin, and wilt eternally dye in thy sins, unless the Lord be the more merciful to thy soul. Dost thou think, oh soul! this is good reasoning, Such a one tasted poyson but once, and yet narrowly escape, but I do daily drink poyson, yet I shall escape: Yet such is the mad reasoning of vain souls. *David* and *Peter*, &c. sinned once foully and fearfully, they tasted poyson but once, and were sick to death; but I tast it daily, and yet shall not taste of eternal death. Remember, oh souls! that the day is at hand, when self-flatterers will be found self-deceivers; yea, self-murderers.

The

The third Remedie

Against this Device of Satan, is seriously to consider, That though God doth not (nor never will) disinherit his people for their sins, yet he hath everely punished his people for their sins. *David sins, and God breaks his bones for his sin. Make me to hear joy and gladnesse, that the bones which thou hast broken, may rejoyce. And because thou hast done this, the Sword shall not depart from thy house, to the day of thy death. Though God will not utterly take from them his loving kindnesse, nor suffer his faithfulnessse to fail, nor break his Covenant, nor alter the thing that is gone out of his mouth, yet will he visite their transgression with a rod, and their iniquity with stripes, Psal. 89. 30. 35.* The Scripture abounds with instances of this kind; this is so known a truth, among all that know any thing of truth, that to cite more Scriptures to prove it, would be to light a Candle to see the Sun at noon.

The Jewes have a Proverb, *That there is no punishment comes upon Israel; in which there is not one ounce of the Golden Calfe.* Meaning, that that was so great a sin, as that in every plague God remembered it, that had an influence into every trouble

3 Remedie.

Psal. 51. 8.

Josephus reports, that not long after the Jewes had crucified Christ on the cross; so many of them were condemned to be crucified, that there were not places enough for Crosses, nor Crosses enough for the bodies that were to be hung thereon.

ἡ γὰρ οὐκ ἐστὶν ἡ
αἰτία.

Qui non est
criticatus non
est Christianus,
saith Luther,
There is not a
Christian that
carries not his
Crosse.

Psal. 94. 12.
Pro. 3. 12, 13.
Oh. 6. 23. 26.
Isaiah 9.

Παιδεία.
Paideia.

Job 36. 8, 9,
10.

Theologium
Christianorum.

Afflictiones
Benedictiones.
Bern.
Afflictions are
blessings.

trouble that beset them. Every mans heart
may say to him in his sufferings, as the
heart of *Apollodorus* in the kettle, *I have been*
the cause of this. God is most angry, when
he shews no anger, God keep me from this
mercy, this kind of mercy is worse than
all other misery.

One writing to a sick friend, hath this
expression, *I account it a part of unhappiness*
not to know adversity, I judge you to be
miserable, because you have not been miserable.
'Tis mercy that our affliction is not exe-
cution, but a correction; He that hath
deserved hanging, may be glad if he scape
with a whipping. Gods corrections are
our instructions, his lashes our lessons, his
scourges our School-masters, his chastise-
ments our advertisements, and to note
this, both the Hebrews and the Greeks,
expresse chastening and teaching by
one and the same word (*Musar, Paideia*)
because the latter is the true end of the
former, according to that in the Pro-
verb, *Smart makes wit, and vexation gives*
understanding; whence Luther fitly calls
affliction, *The Christian Mans Divi-*
nity. So saith Job (Chap. 33. 16. 19.)
God speaketh once, yea twice, yet man per-
ceiveth it not, in a dream, in a vision of the
night, when deep sleep falleth upon men,
in slumbrings upon the bed, then he openeth
the ears of men and sealeth their instruction,
that

that he may with-draw man from his purpose, and hide pride from man: He keepeth back his soul from the pit, and his life from perishing by the sword. When Satan shall tell thee of other mens sins, to draw thee to sin, doe thou then think of the same mens sufferings to keep thee from sin! lay thy hand upon thy heart, and say, oh my soul! if thou sinnest with *David*, thou must suffer with *David*, &c.

The fourth Remedy

Against this Device of Satan, is, solemnly to consider, That there are but two main ends of Gods recording of the falls of his Saints.

And the one is, to keep those from fainting, sinking, and despair under the burden of their sins, who fall through weaknesse and infirmity.

And the other is, that their falls may be as Land-marks, to warn others that stand, to take heed lest they fall. It never entred into the heart of God to record his Childrens sins, that others might be encouraged to sin, but that others might be warned to look to their standings, and to hang the faster upon the skirts of Christ, and avoid all occasions and temptations, that may occasion the soul to fall, as others have fallen, when they have been

E

left

4 Remedy.

I have known a good man, said *Bernard*, who when he heard of any that had committed some notorious sin, he was wont to say with himself (*ille bodis & ego cras*) he fell to day, so may I to morrow.

left by Christ; the Lord hath made their sins as Land-marks, to warn his people to take heed how they come neer those sands and rocks; those snares and baits that have been fatall to the choycest treasures, to wit, the joy, peace, comfort, and glorious enjoyments of the bravest spirits, and noblest souls that ever sailed through the ocean of this sinful troublesome world; as you may see in *David, Job, Peter, &c.*

There is nothing in the world that can so notoriously crosse the grand end of Gods recording of the sins of his Saints, then for any from thence to take encouragement to sin; and where ever you find such a soul, you may write him Christless, Graceless, a soul cast off by God, a soul that Satan hath by the hand, and the Eternal God knows whither he will lead him.

*The Fifth Device that
Satan hath to draw
the soule to
sin, is,*

5 *Device.*

TO present God to the soul, as one made up all of mercy: Oh! saith Satan, you need not make such a matter of sin, you need not be so fearful of sin,
nor

nor so unwilling to sin, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary of shewing mercy, a God more prone to pardon his people, than to punish his people; and therefore he will not take advantage against the soul, and why then, saith Satan, should you make such a matter of Sin?

*Now the Remedies against
this Device of Sa-
tan, are these.*

The first Remedy

IS, seriously to consider, That 'tis the forest judgement in the world, to be left to sin upon any pretence whatsoever. Oh! unhappy man; when God leaveth thee to thy self, and doth not resist thee in thy Sins; woe, woe to him at whose Sins God doth wink: When God lets the way to Hell be a smooth and pleasant way, that is hell on this side hell, and a dreadfull Signe of Gods indignation against a man; a token of his rejection, and that God doth not intend good unto him. That is a sad word; *Ephraim is joynd*

1 Remedy.

Humanum est peccare, Diaboli cum perseverare, & Angelicū resurgere. (Austin) i. e. It is a humane thing to fall into sin, a devilish to persevere therein, and an Angelical, or supernatural to rise from it.

Pfal. 81. 12.
Hosea 4. 14.

*A me, me salua
Domine, Deli-
ver me, O
Lord, from
that evil man
my self.
Aug.*

to Idolls, let him alone, he will be uncounsellable, and uncorrigible, he hath made a match with mischief, he shall have his belly full of it; he falls with open eyes, let him fall at his own perill. . . And that's a terrible saying, So I gave them up unto their own hearts lusts, and they walked in their own counsells. A soul given up to sin, is a soul ripe for Hell, a soul posting to destruction. Ah Lord! this mercy I humbly beg, that whatever thou givest me up to, thou wilt not give me up to the wayes of mine own heart; if thou wilt give me up to be afflicted, or tempted, or reproached, &c. I will patiently sit down, and say, 'Tis the Lord, let him do with me what seems good in his own eyes. Do any thing with me, lay what burden thou wilt upon me, so thou dost not give me up to the wayes of my own heart.

The second Remedy,

2. Remedy.

2 Pet. 2. 4, 5.
6.
God hang'd
them up in
Gibbets, as it

Against this Device of Satan, is, solemnly to consider, That God is as just as he is merciful: As the Scriptures speak him out to be a very merciful God, so they speak him out to be a very just God, witnesse his casting the Angels out of Heaven, and his binding them in chains of darknesse, till the judgement of the great

great day; and witness his turning *Adam* out of Paradise; his drowning of the old world; and his raining Hell out of Heaven upon *Sodome*; and witness all the crosses, losses, sicknesses, and diseases that be in the world; and witness *Tophet* that is prepared of old; witness his *treasuring up of wrath against the day of wrath, unto the revelation of the iust judgements of God*; but above all, witness the powring forth of all his wrath upon his bosome Son, when he did bear the sins of his people, and cryed out, *My God, my God, why hast thou forsaken me?*

were, that others might hear, and fear, and do no more so wickedly.

Mat. 27. 46.

The third Remedy

Against this Device of Satan, is, seriously to consider, That sins against mercy, will bring the greatest and forest judgements upon mens heads and hearts. Mercy is *Alpha*, Justice is *Omega*. *Davia* speaking of these Attributes, placeth Mercy in the fore-ward, & Justice in the reer-ward, saying, *My Song shall be of Mercy and Judgement*. When Mercy is despised, then Justice takes the Throne. God is like a Prince, that sendeth not his army against Rebels; before he hath sent his Pardon, and proclaimed it by a Herauld of Arms. He first hangs out the white Flag of Mercy, if this wins men in, they are happy for

3 Remedy.

Psal. 101. 1.
*Quanto gradus
sit, or, tanto ca-
sus gravior.*
The higher
we are in dig-
nity, the more
grievous is
our fall and
misery.

*Deus tardus
est ad iram, sed
tarditatem
gravitate pa-
e compensat.*
God is slow to
anger, but he
recompenseth
his slownesse
with grie-
vousnesse of
punishment.

If we abuse
mercy to
serve our
lusts, then in
Salvians
phrase, God
will rain Hell
out of Heaven,
rather than not
visit for such
sins.

Vespasian
brake into
their City at
Cedron, where
they took
Christ, on the
same Feast
day that
Christ was
taken, he
whipped
them

ever, but if they stand out, then God will put forth his red Flag of Justice and Judgment; if the one be despised, the other shall be felt with a witness.

See this in the *Israelites*; he loved them, and chose them, when they were in their blood, and most unlovely; he multiplied them, not by means, but by miracle, for from seventy soules, they grew in few years, to six hundred thousand; the more they were oppressed, the more they prospered: Like *Camomile*, the more you tread it, the more you spread it; or to a *Palm Tree*, the more it is pressed, the further it spreadeth; or to fire, the more it is raked, the more it burneth; their mercies came in upon them, like *Job's* Messengers, one upon the neck of another. He put off their sackcloth, and girded them with gladnesse, and compassed them about with Songs of deliverance; he carried them on the wings of Eagles, he kept them as the Apple of his eye, &c. But they abusing his mercy, became the greatest objects of his wrath: as I know not the man that can reckon up their mercies; so I know not the man that can sum up the miseries that are come upon them for their sins; for as our Saviour prophesied concerning *Jerusalem*, That a stone should not be left upon a stone: so it was fulfilled forty years after his Ascension, by *Vespasian* the Emperour,

perour, and his Son *Titus*, who having besieged *Jerusalem*, the *Jewes* were oppressed with a grievous Famine, in which their food was old shoes, old leather, old hay, and the dung of Beasts; there dyed partly of the Sword, and partly of the Famine, eleven hundred thousand of the poorer sort; two thousand in one night were imbowelled, six thousand were burned in a Porch of the Temple, the whole City was sacked and burnt, and laid levell to the ground, and ninety seven thousand taken Captives, and applyed to base and miserable service, as *Ensebius* and *Iosephus* saith. And to this day, in all the parts of the world, are they not the off-scouring of the world? None lesse belov'd, and none more abhor'd then they.

And so *Capernaum*, that was lifted up to Heaven, was threatned to be thrown down to Hell. No souls fall so low into Hell (if they fall) as those souls that by a hand of mercy are lifted up nearest to Heaven. You slight souls that are so apt to abuse mercy, consider this, That in the Gospel dayes, the Plagues that God inflicts upon the dispisers and abusers of mercy, are usually spiritual Plagues; as blindness of mind, hardness of heart, benumbedness of conscience, which are ten thousand times worse than the worst of outward Plagues that can befall you, and

where they whipped Christ, he sold twenty *Jews* for a penny, as they sold Christ for thirty pence.
S. Anar. car.

Men are therefore the worse, because they ought to be better, and shall be deeper in Hell, because Heaven was offered unto them, but they would not.

In-g-nia bene-ficia fl. gitia, suppelicia.

Good turns aggravate unkindnesses, and mens offences are increased by their obligations.

ἀμελλήσαντες.
Shift off dis-
regard.

therefore though you may escape tempo-
ral Judgements, yet you shall not escape
spiritual Judgement. *How shall we escape if
we neglect so great salvation?* saith the Apo-
stle. Oh! therefore, when ever Satan shall
present God to the soul, as one made up all
of mercy, that he may draw thee to do
wickedly, say unto him, that sins against
mercy will bring upon the soul the greatest
misery, and therefore, whatever becomes
of thee, thou wilt not not sin against mer-
cy, &c.

The fourth Remedy.

4 Remedy.

Augustin in his
solemn Feasts
gave trifles to
some, but gold
to others, that
his heart was
most set up-
on: So God by
a hand of ge-
neral mercy,
gives these.

Against this Device of Satan, is se-
riously to consider, That though
Gods general mercy be over all his works,
yet his special mercy is confined to those
that are Divinely qualified; so in *Exod.*
34. 6, 7. And the Lord passed by before
me, and proclaimed, the Lord, the Lord God,
mercifull and gracious, long-suffering, and
abundant in goodnesse and truth, keeping mercy
for thousands, forgiving iniquity, transgressi-
on, and sin, and that will by no means clear the
guilty. *Exod. 20. 6.* And shewing mercy
unto thousands of them that love me, and keep my
Commandements. *Psal. 25. 10.* All the
paths of the Lord are mercy and truth, unto such
as keep his Covenant, and his Testimonies. *Psal.*
32. 10. Many sorrows shall be to the wicked,
but

but he that trusteth in the Lord, mercy shall
 compasse him about. Psal. 33. 18. Behold,
 the eye of the Lord is upon them that fear him,
 upon them that hope in his mercy. Psal. 103.
 11. For as the Heaven is high above the
 Earth, so great is his mercy toward them that
 fear him. Vers. 17. But the mercy of the
 Lord is from everlasting to everlasting, upon
 them that fear him. When Satan attempts
 to draw thee to sin, by presenting God as
 a God all made up of mercy; oh! then
 reply, that though Gods general mercy
 extend to all the works of his hand, yet
 his special mercy is confined to them that
 are divinely qualified, to them that love
 him, and keep his Commandements, to
 them that trust in him, that by hope
 hang upon him, and that fear him, and
 that thou must be such a one here, or else
 thou canst never be happy hereafter; thou
 must partake of his special mercy, or else
 eternally perish in everlasting misery,
 notwithstanding Gods general mercy.

(poor trifles;
 outward blef-
 sings to those
 that he least
 loves, but his
 gold, his speci-
 all mercy is
 only towards
 those that his
 heart is most
 set upon.

The

The fifth Remedy

5 Remedy.

Ger. 39. 9.

Rom. 6. 1, 2.

Against this Device of Satan, is solemnly to consider, That those that were once glorious on earth, and are now triumphing in Heaven, did look upon the mercy of God as the most powerful Argument to preserve them from sin, and to fence their souls against Sin, and not as an encouragement to Sin. *Psal. 26. 3, 4, 5, 6. For thy loving kindnesse is before mine eyes, and I have walked in thy truth; I have not sate with vain persons, neither will I go in with dissemblers. I have hated the Congregation of evill doers, and will not sit with the wicked.* So Joseph strengthens himselfe against Sin, from the remembrance of mercy. *How then can I (saith he) do this great wickednesse, and sin against God? He had fixt his eye upon mercy and therefore sin could not enter, though the irons entred into his soule; his soul being taken with mercy, was not moved with his Mistrisles impudency. Satan knockt oft at the door, but the sight of mercy would not suffer him to answer, or open. Joseph like a Pearl in a Puddle, keeps his vertue still.* So Paul, *Shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin, live any longer therein? There is nothing in the world that*

that renders a man more unlike to a Saint, and more like to Satan, then to argue from mercy to sinful liberty; from Divine goodnesse to licentiousness; this is the Devils Logick, and in whom ever you find it, you may write, *This soul is lost*. A man may as truly say, the Sea burns, or fire cools, as that free grace and mercy should make a soul truly gracious to doe wickedly. So the same Apostle, *I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*. So John, *These things I write unto you, that ye sin not*. What was it that he wrote? He wrote, *That we might have fellowship with the Father and his Son; and that the blood of Christ cleanseth us from all sin; and that if we confesse our sin, he is just and faithful to forgive us our sins; and that if we do sin, we have an Advocate with the Father, Jesus Christ the righteous*. These choyce favours and mercies the Apostle holds forth as the choycest mean to preserve the soul from Sin, and to keep at the greatest distance from Sin, and if this won't do it, you may write the man void of Christ and grace, and undone for ever.

The stone called *Pontau-rum*, is of that vertue, that it preserves him that carries it, from taking any hurt by poyson. The mercy of God in Christ to our souls, is the most precious stone or Pearl in the world, to prevent us from being poysoned with sin.
1 Joh. 2. 1, 2.

The

*The Sixth Device that
Satan hath to draw
the soul to
sin, is,*

6 Device.

BY perswading the soul, That the work of Repentance is an easie work, and that therefore the soul need not make such a matter of sin. Why suppose you do sin, saith Satan, 'tis no such difficult thing to return, and confesse, and be sorrowful, and beg pardon, and cry, *Lord have mercy upon me*; and if you do but this, God will cut the score, and pardon your sins, and save your souls, &c.

By this Device Satan draws many a soule to sin, and makes many millions of souls servants, or rather slaves to sin, &c.



Now the Remedies against
this Device of Satan
are these that
follow.

The first Remedy

IS, seriously to consider, That Repentance is a mighty work, a difficult work a work that is above our power. There is no power below that power that raised Christ from the dead, and that made the world, that can break the heart of a sinner or turn the heart of a sinner; Thou art as well able to melt Adamant, as to melt thine own heart; to turn a flint into yesh, as to turn thine own heart to the Lord; to raise the dead, and to make a world, as to repent. Repentance is a flower that grows not in Natures garden. *Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil,* Jer. 13.23. Repentance is a gift that comes down from above; men are not born with Repentance in their hearts, as they are born with tongues in their mouths. *Acts 5.31. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance*

1 Remedy.

Fallen man hath lost (*imperium suum,* and *imperium sui*) the command of himselfe, and the command of the creatures. And certainly he that cannot command himself, cannot repent of himself.

*De penitentia
et postea
indulgentiam,
said dying
Fulgentiw.*

It was a vain brag of King *Syrus*, that caused it to be written upon his Tomb-stone, *אני עשיתי כל אלה* ; I could do all things. So could Paul too, but it was through Christ which strengthened him.

repentance to Israel, and forgiveness of sin. So in 2 Tim. 2. 25. In meeknesse instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 'Tis not in the power of any mortall to repent at pleasure. Some ignorant deluded souls vainly conceive that these five words, *Lord have mercy upon me*, are efficacious to send them to Heaven: but as many are undone by buying a counterfeit Jewel; so many are in Hell, by mistake of their Repentance; many rest in their Repentance, though it be but the shadow of Repentance, which caused one to say, *Repentance damneth more than sin*.

The second Remedy

2 Remedy.

Against this Device of Satan, is, solemnly to consider of the Nature of true Repentance. Repentance is something other thing then what vain men conceive.

The Hebrew word for Repentance is

חשובה
from *שב*

which signifies to return, implying a going back from what a

Repentance is sometimes taken in a more strict and narrow sense, for godly sorrow; sometimes Repentance is taken in a large sense, for Amendment of Life. Repentance hath in it three things, viz.

The { *Act.*
Subject.
Terms.

1 The formall *Act* of Repentance is a changing

changing and converting; 'tis often set forth in Scripture by turning. *Turn thou me, and I shall be turned, saith Ephraim; after that I was turned, I repented, saith he; 'tis a turning from darkness to light.*

2 The Subject changed and converted, is the whole man; 'tis both the sinners heart and life: First his heart, then his life, first his person, then his practice and conversation. *Wash ye, make you clean, there's the change of their persons; Put away the evil of your doings from before mine eyes; cease to do evill, learn to do well, there's the change of their practices: so Cast away (saith Ezekiel) all your transgressions whereby you have transgressed, there's the change of the life; and make you a new heart, and a new spirit, there's the change of the heart.*

3 The Terms of this change and conversion, from which, and to which, both heart and life must be changed from all Sin; to God. The heart must be changed from the state and power of Sin, the life from the acts of Sin, but both unto God; the heart to be under his power in a state of grace, the life to be under his rule in all new obedience, as the Apostle speaks, *To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God.* So the Prophet Isaiah saith,

man had don. It notes a turning or converting from one thing to another, from sin to God.

The Greeks have two words, by which they expresse the nature of Repentance, one is μεταμελειν, which signifies to be careful, anxious, solicitous after a thing is done; the other word is

μετανοειν is resipiscencia, after-wit, or afterwisdom, the minds recovering of wisdom, or growing wiser after our folly. *Ab avosa dementia & meta post,* it being the correction of mens folly, and returning ad sanam.

mentem.

True repentance is a thorough change both of the mind & manners; *Optima & optissima penitentia est nova vita*, saith Luther, which saying is an excellent saying. Repentance for sin is nothing worth, without repentance from sin.

If thou repentest with a contradiction (saith Tertullian) God will pardon thee with a contradiction; thou repentest and yet continuest in thy sin, God will pardon thee, and yet send thee to Hell; there's a pardon with a contradiction.

faith, *Let the wicked forsake their ways and the unrighteous man his thoughts, and let him return unto the Lord.* Thus much of the nature of Evangelical Repentance. Now souls, tell me whether it be such an easy thing to Repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that Repentance doth include a turning from the most darling sin. Ephraim shall say *What have I to do any more with idols?* Yet it's a turning from all sin to God. *Ezekiel 18. 30. Therefore I will judge you, house of Israel, every one according to his wayes, saith the Lord God: Repent, and turn your selves from all your transgressions; iniquity shall not be your ruine.* Herod turned from many, but turn'd not from his Herodias, which was his ruine. Judas turned from all visible wickedness, yet he would not cast out that golden Devil Covetousness; and therefore was cast into the hottest place in Hell. He that turns not from every sin, turns not aright from any one sin. Every sin strikes at the Honour of God, the Being of God, the Glory of God, the Heart of Christ, the Joy of the Spirit, and the Peace of a mans Conscience; and therefore a soul truly penitent strikes at all, hates all, conflicts with all, and will labour to draw strength from a crucified Christ to crucifie all. A

true

True Penitent knows neither Father nor Mother, neither right eye, nor right hand, but will pluck out the one, and cut off the other. *Saul* spared but one *Agag*, and that cost him his soul and his Kingdome. Besides, Repentance is not onely a turning from all sin, but also a turning to all good; to a love of all good, to a prizing of all good, and to a following after all good. *Ezek. 18. 21.* But if the wicked will turn from all the sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not dye; that is, onely negative righteousness and holiness, is no righteousness nor holiness. *David* fulfilled all the wills of God; and had respect unto all his Commandements, and so had *Zacharias* and *Elizabeth*. 'Tis not enough that the Tree bears not ill fruit; but, it must bring forth good fruit, else it must be cut down & cast into the fire. So, 'tis not enough that you are not thus & thus wicked, but you must be thus and thus gracious and good, else Divine Justice will put the Axe of Divine vengeance to the root of your souls, and cut you off for ever. Every Tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Besides, Repentance doth include a sensibleness of sins sinfulness, how opposite & contrary 'tis to the blef-

F

sed

Negative goodnes serves no mans turn to save him from the Axe.

It is said of *Ithacius*, that the hatred of the *Priscillian* Heretic, was all the vertue that he had. The evill servant did not riot out his Talent. Those Reprobates, *Mat. 23.* robbed not the Saints, but relieved them not; for this they must eternally perish.

sed God; God is light, Sin is darknesse; God is life, Sin is death; God is Heaven, Sin is Hell; God is beauty, Sin is deformity.

Also true Repentance includes a sensiblenesse of Sins mischievousnesse, how it cast Angels out of Heaven, and Adam out of Paradise, how it laid the first corner stone in Hell, and brought in all the curses, crosses, and miseries that be in the world; and how it makes men liable to all temporal, spiritual, and eternal wrath; how it hath made men Godless, Christless Hopelesse, and Heavenlesse.

True repentance is a sorrowing for sin, as it is of *infrum Dei, averfroum a Deo*, this both comes from God, and drives a man to God, as it did the Church in the Canticles, and the Prodigal. *Ezek. 20. 22, 23.*

Further, True Repentance doth include sorrow for sin, contrition of heart, it breaks the heart with sighs, and sobbs, and groans, for that a loving God and Father is by Sin offended, a blessed Saviour afresh crucified, and the sweet Comforter, the Spirit, grieved and vexed.

Again, Repentance doth include, not only a loathing of sin, but also a loathing of our selves for Sin; as a man doth not only loath poyson, but he loaths the very dish or vessel that hath the smell of the poyson. So a true Penitent doth not only loath his Sin, but he loaths himself, the vessel that smells of it. So *Ezek. 29. 43. And there shall ye remember your wayes and all your doings, wherein ye have been defiled; and ye shall loath your selves in*

your

your own sight, for all your evils that ye have committed. True Repentance will work your hearts, not only to loath your Sins, but also to loath your selves.

Again, True Repentance doth not only work a man to loath himself for his Sins, but it makes him asham'd of his Sin also. *What fruit have ye of those things whereof ye are (now) ashamed?* saith the Apostle: So Ezekiel, *And thou shalt be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done,* saith the Lord God. When a penitentiall soul sees his Sins pardoned, the anger of God pacified, and Divine Justice satisfied, then he sits down (and blushes, as the Hebrew hath it) as one ashamed. Yea, true Repentance doth work a man to crosse his sinful self, and to walk contrary to sinful selfe, to take a holy revenge upon sin, as you may see in Paul, the Jaylor, Mary Magdalen, and Manasses; this the Apostle shews in 2 Cor. 7. 10, 11. *For godly sorrow worketh Repentance never to be repented of, but the sorrow of the world worketh death: For behold the selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what feare; yea, what vehement desire; yea,*

Quantum displicet Deo immunditia peccati, in tantum placet Deo erubescencia penitentis. Ber. i. e. So much the more God hath been displeased with the blackness of sin, the more will he be pleased with the blushing of the sinner, They that do not burn now in zeal against sin, must ere long burn in Hell for sin.

what zeal; yea, what revenge? Now souls sum up all these things together, and tell me whether it be such an easie thing to repent, as Satan would make the soul to believe; and I am confident your hearts will answer, that 'tis as hard a thing to repent, as 'tis to make a world, or raise the dead.

I shall conclude this second Remedy, with a worthy saying of a precious holy man. *Repentance* (saith he) *strips us stark naked of all the Garments of the old Adam, and leave not so much as a skirt behinde*, in this rotten building it leaves not a stone upon a stone. As the Flood drowned *Noah's* own friends and servants: So must the flood of repenting tears drown our sweetest, and most profitable sins.

The third Remedy

3 Remedy.

Anselm in his Meditations confesseth, That all his life was either damnable for sin committed, or unpro

Against this Device of Satan, is, seriously to consider, That Repentance is a continued act; the word Repent implies the continuation of it. True Repentance inclines a mans heart to perform Gods Statutes always, even unto the end; A true penitent must go on from Faith to Faith, from strength to strength, he must never stand still, nor turn back. Repentance is a grace, and must have its daily operation, as well as other graces; true repen-

repentance is a continued spring, where the waters of godly sorrow are alwayes flowing; *My sins are ever before me.* A true penitent is often casting his eyes back to the dayes of his former vanity, and this makes him morning and evening to water his Couch with his tears. Remember not against me the sins of my youth, saith one blessed penitent; and, *I was a blasphemer, and a persecutor, and injurious,* saith another penitent. Repentance is a continued act of turning, a repentance never to be repented of, a turning never to turn again to folly; a true penitent hath ever something within him to turn from, he can never get near enough to God, no, not so near him as once he was; and therefore he is still turning and turning, that he may get nearer and nearer to him; that is his chiefeft good, and his only happineffe (*Optimum maximum*) the best, and the greatest, they are every day a crying out, *O wretched men that we are, who shall deliver us from this body of death?* They are still sensible of Sin, and still conflicting with sin, and still sorrowing for Sin, and still loathing of themselves for Sin. Repentance is no transient act, but a continued act of the soul; and tell me, Oh tempted soul! whether it be such an easie thing, as Satan would make thee believe, to be every day a turning, more

fitable for good omitted, and at last concludes, (*Quid restat, & peccator, nisi ut in tota vita tua deploret totam vitam tuam.*) Oh what then remains, but in our whole life, to lament the sins of our whole life.

'Tis truly said of God, that he is *Omnia super omnia.*

and more from sin, and a turning nearer and nearer to God, thy choicest blessedness. A true penitent can as easily content himself with one act of faith, or one act of love, as he can content himself with one act of Repentance.

A Jewish Rabbie pressing the practice of Repentance upon his Disciples, exhorting them to be sure to repent the day before they dyed; one of them replied, That the day of any mans death was very uncertain; *Repent therefore every day* (said the Rabbin) *and then you shall be sure to repent the day before you dye.* You are wise and know how to apply it to your own advantage.

The Fourth Remedy

4 Remedy.

If thou be backward in the thoughts of Repentance, be forward in the thoughts of Hell; the flames whereof, only the streams of the penitent eye can extinguish.

Tertulian.

Against this Device of Satan, is solemnly to consider, That if the work of Repentance were such an easie work as Satan would make it to be; then certainly so many would not lye roaring and crying out (of wrath and eternal ruine) under the horrors and terrors of conscience, for not repenting; yea, doubtlesse, so many millions would not go to Hell for not repenting, if it were such an easie thing to repent. Ah! do not poor souls under horreur of conscience, cry out, and say, were all this world

a lump of gold, and in our hand to dispose of, we would give it for the least dram of true repentance; and wilt thou say it is an easie thing to repent? When a poor Sinner, whose Conscience is awakened shall judge the exchange of all the world for the least dram of repentance, to be the happiest exchange that ever Sinner made. Tell me, O soul! is it good going to Hell? Is it good dwelling with the devouring fire? with everlasting burnings? Is it good to be for ever separated from the blessed and glorious presence of God, Angels, and Saints? And to be for ever shut out from those good things of eternal life? which are so many, that they exceed number; so great, that they exceed measure; so precious, that they exceed all estimation; we know, 'tis the greatest misery that can befall the Sons of men, and would they not prevent this by repentance, if it were such an easie thing to repent, as Satan would have it? Well then, doe not run the hazard of loosing God, Christ, Heaven, and thy soule for ever, by hearkning to this Device of Satan, viz. *That it is an easie thing to repent, &c.* If it be so easie, why then do wicked mens hearts so rise against them that presse the Doctrine of Repentance in the sweetest way, and by the strongest & the choicest Arguments that the Scrip-

Oh how shalt thou tear and rend thy self? now shalt thou lament fruitless Repenting? what wilt thou say? Wo is me, that I have not cast off the burden of sin; wo is me, that I have not washed away my spots, but am now pierced with mine iniquities, now have I lost the surpassing joy of Angels.
Basil.

ture doth afford? And why do they kill two at once? The faithfull Labourers name, and their own souls, by their wicked words and actings, because they are put upon repenting, which Satan tells them is so easie a thing: Surely, were Repentance so easie, wicked men would not be so much enraged, when that doctrine is by Evangelicall considerations prest upon them.

The fifth Remedy

5 Remedy.

Yet it is better to be kept from sin, then cured of sin by repentance: as it is better for a man to be preserved from a disease then to be cured of the disease.

Against this Device of Satan, is, seriously to consider, That to repent of sin is as great a work of grace, as not to sin. By our sinful falls the powers of the soul are weakned, the strength of grace is decayed, our evidences for Heaven are blotted, fears and doubts in the soul are raised, (will God once more pardon this scarlet sin, and shew mercy to this wretched soul) and corruptions in the heart are more advantaged, and confirmed, and the conscience of a man after falls, is the more enraged, or the more benumbed; now for a soul, notwithstanding all this, to repent of his falls, this shews, that 'tis as great a work of grace to repent of sin, as 'tis not to sin. Repentance is the vomit of the soul, and of all Physick, none so difficult and hard, as

'tis

'tis to vomit ; the same means that tends to preserve the soul from sin, the same means works the soul to rise by Repentance, when 'tis fallen into sin. We know, the mercy and loving kindnesse of God is one special means to keep the soule from sin, as David spake, *Thy loving kindnesse is alwayes before mine eyes, and I have walked in thy truth, and I have not sate with vain persons, neither will I goe in with dissemblers. I have hated the Congregation of evill doers, and will not sit with the wicked.* So by the same means the soule is raised by repentance out of sin, as you may see in *Mary Magdalen*, who loved much ; and wept much, because much was forgiven her : So those in *Hosea*, *Come let us return unto the Lord, for he hath torne, and he will heale ; he hath smitten, and he will binde us up. After two dayes he will revive us, in the third day he will raise us up, and we shall live in his sight ; or, before his face, as the Hebrew hath it ; i. e. in his favour.* Confidence in Gods mercy and love, that he would heale them, and binde up their wounds, and revive their dejected spirits, and cause them to live in his favour, was that which did work their hearts to repent, and return unto him. I might further shew you this truth in many other particulars, but this may suffice, only remember this in the

Psal. 26. 3, 4,
5.

Luke 7. 37, 38,
39, &c.

Hos. 6. 1, 2.

לפניו

gene-

2 Cor. 7. 11.

generall, that there is much of the power of God, and love of God, and faith in God, and fear of God, and care to please God, and zeal for the glory of God, requisite to work a man to repent of Sin, as there is to keep a man from Sin; by which you may easily judge, that to repent of Sin is as great a work as not to Sin: And now tell me, oh soul! is it an easie thing not to Sin? We know then certainly, 'tis not an easie thing to repent of Sin.

6 Remedy.

The sixth Remedy

Bedatels of a certain great man, that was admonished in his sickness to repent, who answered that he would not repent yet, for if he should recover, his Companions would laugh at him, but growing sicker and sicker, his friends pressed

Against this Device of Satan, is, seriously to consider, That he that now tempts thee to Sin, upon this account, that repentance is easie, will ere long, to work thee to despair, and for ever to break the neck of thy soul, present Repentance as the difficultest and hardest work in the world; and to this purpose he will set thy Sins in order before thee, and make them to say, *We are thine, and we must follow thee.* Now Satan will help to work the soule to look up, and see God angry, and to look inward, and see conscience accusing and condemning; and to look downwards, and see Hells mouth open to receive the impenitent soule, and all this to render the work of repentance impossible to the soule; what, saith Satan, dost thou

thou think that that is easie which the whole power of Grace cannot conquer, while we are in this world? Is it easie, saith Satan, to turn from some outward act of Sin, to which thou hast been addicted? Dost thou not remember that thou hast often complained against such and such particular Sins, and resolved to leave them, and yet to this hour thou hast not, thou canst not? What will it then be to turn from every Sin? Yea, to mortifie and cut off those Sins, those darling lusts, that are as joynts and members, that be as right hands, and right eyes? Hast thou not loved thy Sins above thy Saviour? Hast thou not preferred Earth before Heaven? Hast thou not all along neglected the means of Grace? and despised the offers of Grace? and vexed the Spirit of Grace? There would be no end, if I should set before thee the infinite evils that thou hast committed, & the innumerable good services that thou hast omitted, and the frequent checks of thy own Conscience, that thou hast contemned, and therefore thou mayest well conclude, that thou canst never repent, that thou shalt never repent. Now saith Satan, do but a little consider thy numberless Sins, and the greatness of thy Sins, the foulness of thy Sins, the hainousness of thy Sins, the circumstances of thy sins, and thou shalt easily

him again to repent, but then he told them it was too late; (*Quia jam iudicatus sum & condemnatus*) For now (saith he) I am judged and condemned.

As one *Lamachus* a Commander, said to one of his souldiers, that was brought before him for a misbehaviour, who pleaded he would doe so no more; saith he (*Non licet in bello bis peccare.*) No man must offend twice in war. So God will not suffer men often to neglect the day of grace.

ly

Repentance
is a work
that must be
timely done
or men are ut-
terly undone
for ever. *Aut
penitendum aut
peritundum.*

ly see, that those Sins that thou thoughtest to be but mores, are indeed mountains; and is it not now in vain to repent of them? Surely, saith Satan, if thou shouldst seek repentance and grace with tears, as *Eſau*, thou shalt not find it; thy glasse is out, thy sun is set, the door of mercy is shut, the golden Scepter is taken in, and now thou that hast despised mercy, shalt be for ever destroyed by Justice; for such a wretch as thou art to attempt repentance, is to attempt a thing impossible; 'tis impossible that thou, that in all thy life couldest never conquer one Sin, shouldest master such a numberless number of Sins, which are so near, so dear, so necessary, and so profitable to thee, that have so long bedded and boarded with thee, that have been old acquaintance and companions with thee; hast thou not often purposed, promised, vowed, and resolved to enter upon the practice of repentance, but so this day couldest never attain it: Surely 'tis in vain to strive against the stream, where it is so impossible to overcome; thou art lost, and cast for ever to hell, thou must to Hell, thou shalt; ah souls! he that now tempts you to Sin, by suggesting to you the easiness of Repentance, will at last, work you to despair, present Repentance as the hardest work in all the world, and a work as far above man, as Heaven

Heaven is above Hell, as light is above darknesse. Oh ! that you were wise, to break off your sins by timely Repen-
tance.

*Now the seventh Device that Sa-
tan hath to draw the soul to
to Sin, is,*

BY making the soul bold to venture upon the occasions of sin. Saith Sa-
tan, You may walk by the Harlots door,
though you won't goe into the Harlots
bed ; you may sit and sip with the drunk-
ard, though you won't be drunk with the
drunkard ; you may look upon *Jezabels*
beauty, and you may play and toy with
Dalilah, though you do not commit wick-
ednesse with the one, or the other ; you
may with *Achan* handle the golden
wedge, though you do not steal the gol-
den wedge, &c.

7 Device.

Now

Now the Remedies against this
Device of the Devil,
are these.

The first Remedy

1 Remedy.

Epiphanius
saith, That in
the old Law,
when any
dead body
was carried
by any house,
they were
enjoynd to
shut their
doors and
windows.

*Quicquid est
male celeratim.*

IS, solemnly to dwell upon those Scrip-
tures that do expressly command us to
avoid the occasions of Sin, and the least
appearance of evill, 1 *Theff.* 5. 22. *Abstain*
from all appearance of evill; whatsoever is
heterodox, unsound, and unfavoury, shun
it, as you would do a Serpent in your way,
or poyson in your meat.

Theodosius tare the *Arrians* Arguments
presented to him in writing, because he
found them repugnant to the Scriptures,
and *Augustine* retracted even *Iranies* on-
ly, because they had the appearance of
lying.

When God had commanded the *Jewes*
to abstain from *Swines* flesh, they would
not so much as name it, but in their com-
mon talk would call a *Sow* another thing.
To abstain from all appearance of evill, is
to do nothing wherein sin appears, or
which hath a shadow of Sin. *Bernard*
glosseth finely, *What ever is of an ill shew,*

of ill report, that he may neither wound conscience nor credit; we must shun, and be shie of the very shew and shadow of sin, if either we tender our credit abroad, or our comfort at home.

It was good counsel that *Livia* gave her husband *Augustus*; It behooveth thee not only not to do wrong, but not to seem to do so, &c. So *Jude* 23. And others save with feare, pulling them out of the fire, hating even the Garment spotted by the flesh. 'Tis a phrase taken from legall uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons. Under the Law men might not touch a menstrous cloath, nor God would not accept of a spotted Peace-offering. So we must not onely hate, and avoid grosse Sins, but every thing that may carry a favour, or suspition of Sin; we must abhor the very signes and tokens of Sin: So in *Prov.* 5. 8. Remove thy way far from her, and come not nigh the door of her house. He that would not be burnt, must dread the fire; he that would not hear the Bell, must not meddle with the rope. To venture upon the occasion of Sin, and then to pray, lead us not into temptation, is all one, as to thrust thy finger into the fire, & then to pray that it might not be burnt. So in *Prov.* 4. 14, 15. you have another command, Enter not in the path of

Socrates speaketh of two young men, that flung away their Belts, when being in an idols Temple, the lustrating water fell upon them, detesting, saith the Historian, the Garment spotted by the flesh.

One said, As oft as I have been among vain men, I return'd home lesse a man than I was before.

of the wicked, and go not in the way of evil men avoid it, and pass not by it, turn from it, and passe away. This triple gradation of Solomon sheweth with a great emphasis, how necessary it is for men to flee from all appearance of sin, as the Sea-man shuns sands and shelves, and as men shun those that have the plague-sores running upon them: As Weeds do endanger the Corn, as bad humors do endanger the blood, or as an infected house doth endanger the neighbour-hood: so doth the company of the bad endanger those that are good. Intirenesse with wicked consorts, is one of the strongest Chains of Hell, and binds us to a participation of both sin and punishment.

The second Remedy

2 Remedy.

Against this Device of Satan, is, solemnly to consider, That ordinarily there is no Conquest over sin, without the soul turns from the occasion of sin, 'tis impossible for that man to get the conquest of sin, that playes and sports with the occasions of sin. God will not remove the temptation, except we turn from the occasion. It is a just and righteous thing with God, that he should fall into the pit, that will adventure to dance upon the

the brink of the pit ; and that he should be a slave to sin, that will not flee from the occasions of sin. As long as there is fuel in our hearts for a temptation, we cannot be secure ; he that hath Gunpowder about him, had need keep far enough off from sparkles ; to rush upon the occasions of sin, is both to tempt our selves, and to tempt Satan to tempt our soules ; 'tis very rare that any soul plaies with the occasions of sin, but that soul is insnar'd by sin ; 'tis seldome that God keeps that soul from the acts of sin, that will not keep off from the occasions of sin ; he that adventures upon the occasions of sin, is as he that would quench the fire with Oyle, which is a fuel to maintain it, and increase it. Ah souls ! often remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of sin ; look back souls, to the day of your vanity, wherein you have been as easily conquered, as tempted, vanquished, as assailed when you have playd with the occasions of sin ; as you would for the future be kept from the acting of sin, and be made victorious over sin, oh flee from the occasions of sin.

The Fable of
faith, That the
Butterfly ask-
ed the Owle
how he
should deal
with the fire,
which had
sing'd her
wings, who
counsel'd her
not to behold
so much as its
smoke.

The Third Remedy .

3 Remedy.

There are
stories of hea-
thens, that
would not
look upon
beauties, lest
they should
be insnared.

Democritus
pluckt out his
own eyes, to
avoid the
danger of
uncleanness.

Against this Device of Satan, is, seri-
ously to consider, That other pre-
cious Saints that were once glorious on
earth, and are now triumphing in heaven,
have turned from the occasions of sin, as
hell it felt; as you may see in *Joseph*,
Gen. 39. 10. *and it came to passe, as she*
spake to Joseph day by day, that he hearkned
not unto her, to lye by her, or to be with her. *Jo-*
seph was famous for all the four Cardinal
Vertues, if ever any were; in this one
temptation you may see his Fortitude,
Justice, Temperance, and Prudence, in that
he shuns the occasion (for he would not
so much as be with her.) And that a
man is indeed, that he is in a temptation,
which is but a tap to give vent to corrup-
tion. The *Nazarite* might not only not
drink Wine, but not taste a Grape, or the
husk of a Grape. The *Leaper* was to shave
his hair, and pair his nails. The Devill
counts a fit occasion, half a conquest, for
he knows that corrupt nature hath a
seed-plot of all sin, which being drawn
forth, and watered by some sinful occasi-
on, is soon set awork to the producing
of death and destruction. God will not
remove the temptation, till we remove
the occasion. A Bird while aloft, is safe,
but

but she comes not near the snare without danger; the shunning the occasions of sin renders a man most like the best of men: a soul eminently gracious, dares not come near the train; though he be far off the blow. So *Job 31. 1. I made a Covenant with mine eyes, why then should I think upon a maid?* I set a watch at the entrance of my senses; that my soul might not by them be infected and endangered; the eye is the window of the soul, and if that should be alwayes open, the soul might smart for it. A man may not look intently upon that; that he may not love intirely. The Disciples were set agogg, by beholding the beauty of the Temple; 'tis best and safest to have the eye alwayes fixt upon the highest and noblest objects; as the Marriners eye is fixt upon the Star, when their hand is on the stern. So *David*, when he was himself; he shuns the occasions of sin. *Psal. 26. 4, 5. I have not sate with vain persons, neither will I goe in with dissemblers; I have hated the Congregation of evill doers. and will not sit with the wicked.*

Stories speak of some that could not sleep when they thought of the Trophies of other Worthies, that went before them; the highest and choicest examples are to some; and should be to all very quickning and provoking; and oh! that

נתתי
ברית
עין
א
I cut a Cove-
nant.

In making Covenants, it was a custom among the Jews, to cut some beast or other in pieces, and so walk between the pieces, to signifie, that they desired God to destroy them that should break the Covenant.

the examples of those worthy Saints, *David, Joseph, and Job*, might prevail with all your souls to shun and avoid the occasions of sin; every one should strive to be like to them in grace, that they desire to be equall with in glory. He that shooteth at the Sun, though he come far short, will shoot higher, then he that aimeth at a shrub; 'tis best (and it speaks out much of Christ within) to eye the highest, and the worthiest examples.

The fourth Remedy

4 Remedy.

Plutarch's faith of *Demosthenes*, That he was excellent at praising the worthy acts of his Ancestors, but not so at imitating them. Oh that this were not applicable to many professors in our times.

Against this Device of Satan, is solemnly to consider, That the avoiding the occasions of sin, is an evidence of grace, and that which lifts up a man above most other men in the world. That a man is indeed, which he is in temptation, and when sinfull occasions do present themselves before the soul, this speaks out both the truth, and the strength of grace; when with *Lot*, a man can be chaste in *Sodom*, and with *Timothy* can live temperately in *Asia*, among the luxurious *Ephesians*; and with *Job* can walk uprightly in the Land of *Uz*, where the people were prophane in their lives; and superstitious in their worship; and with *Daniel* be holy in *Babylon*; and with *Abraham* righteous in *Chaldaea*; and with *Nehemiah*.

hemiah, zealous in *Damasco*, &c. Many a wicked man is big, and full of sinful corruption, but shews it not for want of occasion; but that man is surely good, who in his course will not be bad, though tempted by occasions; a Chrittleffe soul is so farre from refusing occasions when they come in his way, that he looks and longs after them, and rather then he will go without them, he will buy them not only with love or money, but also with the losse of his soul; nothing but Grace can fence a man against the occasions of sin, when he is strongly tempted thereunto. Therefore as you would cherish a precious Evidence in your own bosomes, of the truth and strength of your graces, shun all sinfull occasions.

*The Eighth Device that
Satan hath to draw
the soul to
sin, is,*

8 Device.

'Twas a
weighty say-
ing of Seneca,
(*Nihil est infe-
lius eo, cui
nil nunquam
contigit ad-
versum;*)

There is no-
thing more
unhappy,
then he who
never felt
adversity.

BY representing to the soul the out-
ward mercies that vain men enjoy,
and the outward miseries that they are
freed from, whilst they have walked in
the wayes of sin. Saith Satan, dost thou
see O soul! the many mercies that such
and such enjoy that walk in those very
wayes that thy soul startles to think of,
and the many crosses that they are deli-
vered from, even such as makes other men
(that say they dare not walk in such
wayes) to spend their dayes in sighing,
weeping, groaning, and mourning, and
therefore saith Satan, if ever thou wouldst
be freed from the dark night of adver-
sity, and enjoy the Sun-shine of prosperity,
thou must walk in their wayes.

By this stratagem the Devil took those
in Jer. 44. 16, 17, 18. *As for the word
that thou hast spoken unto us in the name of
the Lord, we will not hearken unto thee;
but we will certainly doe whatsoever thing
goeth forth of our mouth, to burn Incense
unto the Queen of Heaven, and to powre*

out drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes in the Cities of Judah, and in the streets of Jerusalem: for then had we plenty of victu- als, and were well, and saw no evil. But since we left off to burn Incense to the Queen of Heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. This is just the language of a world of ignorant, prophane, and superstitious souls in London, and England, that would have made them a Captain to return to Bondage, yea to that bondage that was worse then that the Israelites groan- ed under. Oh! say they, since such an- such persons have been put down, and left off, we have had nothing but plun- dering, and taxing, and butchering of men, &c. and therefore we will doe as we and our Kings, and Nobles, and Fa- thers have formerly done, for then had we plenty at home, and peace abroad, &c. and there was none to make us afraid.

Some of the Heathens would be wicked as their gods were, counting it a disho- nour to their god, to be un- like to him. *T. atlantim.* 'Tis said of one of the Emperours, That Rome had no war in his dayes, because 'twas plague e- nough to have such an Emperour. You are wise, & know how to apply it.

Now

*Now the Remedies against
this Device of Satan
are these that
follow.*

The first Remedy

I Remedy.

*Tully judged
the Jews Re-
ligion to be
naught, be-
cause they
were so often
overcome &
impoverish'd,
and afflicted;
and the Reli-
gion of Rome
to be right,
because the
Romans pro-
spered, and
became Lords
of the world;
& yet though
the Romans
had his hand,
yet the Jews
had his hearts*

IS, solemnly to consider, That no man knows how the heart of God stands by his hand; his hand of mercy may be towards a man, when his heart may be against that man, as you may see in *Saul*, and others. And the hand of God may be set against a man, when the heart of God is dearly set upon a man, as you may see in *Job* and *Ephraim*; the hand of God was sorely set against them, and yet the heart and bowels of God were strongly working towards them: no man knoweth either love or hatred by outward mercy or misery, for all things come alike to all, to the righteous, and to the unrighteous; to the good, and to the bad, to the clean, and to the unclean, &c. The Sun of prosperity shines as well upon brambles of the wilderness, as fruit-trees of the Orchard; the Snow and Hail of adversity lights upon the best Gardens, as well as the stinking Dunghills, or the wild waste.

walte. *Ahab's* and *Josiah's* ends concur in the very circumstances. *Saul* and *Jonathan*, though different in their natures, deserts, and deportments, yet in their deaths they were not divided. Health, wealth, honours, &c. crosses, licknesses, losses, &c. are cast upon good men and bad men promiscuously. *The whole Turkish Empire* is nothing else but a crust, cast by Heavens great House-keeper to his dogs. *Moses* dies in the Wilderness, as well as those that murmured. *Nabal* is rich as well as *Abraham*; *Achitophel* wise, as well as *Solomon*; and *Dag* honoured by *Saul*, as well as *Joseph* was by *Pharaoh*. Usually the worst of men have most of these outward things; and the best of men have least of Earth, though most of Heaven.

for they were dearly beloved, though sorely afflicted.

Nihil est nisi mica panis.
Luther.

The second Remedy

Against this Device of Satan, is, seriously to consider, That there is nothing in the world that doth so provoke God to be wrath, and angry, as mens taking encouragement from Gods goodness and mercy, to doe wickedly. This you may see by that wrath that fell upon the old world, and by Gods raining Hell out of Heaven upon *Sodom* and *Gomorah*. This is clear in *Jer.* 44. from *vers.* 20. to *vers.* 28. the words are worthy of your best meditation;

2 Remedy.

Such soules -
make God a
God of cloths,
one that will
not doe as he
saith; but they
shall find God
to be as se-
vere in pu-
nishing, as he
is to others
gracious in
pardoning.
Good turns
aggravate un-
kindnesses, &
our guilt is
increased by
our obligati-
ons.

meditation; oh that they were engrave
in all your hearts, and constant in all your
thoughts! Though they are too large for
me to transcribe them, yet they are not
too large for me to remember them. To
argue from mercy to intoll liberty, is the
Devils Logick, and such Logicians do ever
walk, as upon a Mine of gun-powder, re-
ady to be blown up; no such souls can ever
avert or avoid the wrath of God. This is
wickednesse at the height, for a man to be
very bad, because God is very good, a
wicked spirit then this is not in hell. Al-
Lord! doth not wrath, yea the greatest
wrath, lie at this mans door? Are not the
strongest Chains of darkness prepared for
such a soul? To sin against mercy, is to
sin against humanity, it is bestial, nay it is
worse. To render good for evil is divine,
to render good for good is humane, to
render evil for evil, is brutish; but to
render evil for good, is devillish; and
from this evil deliver my soul, oh God.

The Third Remedy.

3 Remedy.

Against this Device of Satan, is so-
lemnly to consider, That there is no
greater misery in this life, then not to be
in misery; no greater affliction, then not
to be afflicted; woe, woe to that soul
that God will not spend a rod upon; this
is

is the saddest stroke of all, when God refuses to strike at all. *Ephraim is joyned to Idolls, let him alone. Why should you be smitten any more, you will revolt more and more.* When the Physitian gives over the Patient, you say *Ring out his Knell, the man is dead*: So when God gives over a soul to sin, without controul, you may truly say, *this soul is lost*, you may ring out his knell, for he is twice dead, and pluckt up by the roots. Freedome from punishment is the mother of security, the step-mother of vertue, the poyson of Religion, the moth of holinesse, and the introducer of wickedness. *Nothing (said one) seems more unhappy to me, then he to whom no adversity hath happened.* Outward mercies oft times prove a snare to our souls. *I will lay a stumbling block, Ezek. 3. 20. Vatablus* his Note there is, *I will prosper him in all things, and not by affliction restrain him from sin.* Prosperity hath been a stumbling block, at which millions have stumbled and fallen, and broke the neck of their souls for ever.

Religio peperit divitas & filia devoravit matrem.

Religion brought forth riches, & the daughter soon devoured the mother, saith Augustine.

Faciam, ut omnia habeant prospera; calamitibus eum a peccato non revocabo.

The fourth Remedy

Against this Device of Satan, is, seriously to consider, That the wants of wicked men under all their outward mercy, and freedome from adversity, is far

4 Remedy.

Ment that en-
joy all world-
ly comforts,
may truly say
*Omnes humane
consolationes
sunt desolatio-
nes.*

far greater then all their outward enjoyments. They have many mercies, yet they want more then they enjoy ; the mercies which they enjoy , are nothing to the mercies they want. 'Tis true, they have honours, and riches, and pleasures, and friends, and are mighty in power, their seed is established in their sight with them, and their off-spring before their eyes ; *Their house are safe from fear, neither is the rod of God upon them ; They send forth their little ones like a flock , and their children dance. They take the Timbrel and Harp, and rejoyce at the sound of the Organ , they spend their dayes in wealth, their eyes stand out with fatnesse, they have more then heart can wish : And they have no bands in their death, but their strength is firm ; they are not in trouble as other men , as David and Job speak ;* yet all this is nothing to what they want ; They want interest in God, Christ, the Spirit, the Promises, the Covenant of Grace, and everlasting Glory , they want acceptation and reconciliation with God ; they want Righteousnesse, Justification, Sanctification, Adoption, and Redemption. They want the pardon of sin, and power against sin, and freedome from the dominion of sin. They want that favour that is better then life , and that joy that is unspeakable, and full of glory ; and that peace that passes understanding ;

standing; and that grace, the least spark of which, is more worth then Heaven and Earth: they want a house that hath foundations, whose builder and maker is God; they want those riches that perish not; that glory that fades not, that Kingdome that shakes not. Wicked men are the most needy men in the world, yea, they want those two things that should render their mercies sweet, viz. The blessing of God, and content with their condition, and without which, their Heaven is but Hell, on this side Hell. When their hearts are lifted up, & grown big upon the thoughts of their abundance; if conscience do's but put in a word, and say, 'tis true, here is this and that outward mercy, Oh! but where is an interest in Christ? Where is the favour of God? Where are the comforts of the Holy Ghost? Where are thy Evidences for Heaven? &c. This word from conscience makes the mans countenance to change, his thoughts to be troubled, his heart to be amazed, and all his mercies on the right hand, and left, to be as dead and withered. Ah! were but the eyes of wicked men open to see their wants, under their abundance, they would cry out, and say as *Absolem* did, *What are all these to me, so long as I cannot see the Kings face?* What's honour, and riches, and the favour of Creatures, so long

*Nec Christus
nec calum pa-
titur hyperbo-
len.*

Neither
Christ, nor
Heaven, can
be hyperboli-
zed.

A Crown of
gold cannot
cure the
head-ach, nor
a velvet slip-
per cannot
ease the Gout;
no more can
honour or ri-
ches quiet &
still the Con-
science.

The heart of
man is a three
square trian-
gle, which
the whole
round Circle
of the world
cannot fill (as
Mathematici-
ans say) but
all the corners
will complain
of emptiness,
and hunger
for something
else.

as

as I want the favour of God, the pardon of my sins, an interest in Christ, and the hopes of glory. O Lord, give me these, or I dye, give me these, or else I shall eternally die.

The fifth Remedy

5 Remedy

Against this Device of Satan, is, solemnly to consider, That outward things are not as they seem, and are esteemed; they have indeed a glorious outside, but if you view their insides, you will easily find that they fill the head full of cares, and the heart full of fears; what if the fire should consume one part of my estate? and the sea should be a grave to swallow up another part of my estate? what if my servants should be unfaithfull abroad? and my children should be deceitful at home? Ah! the secret fretting, vexing, and gnawing that doth daily, yea, hourly attend those mens souls, whose hands are full of worldly goods.

'Twas a good speech of an Emperour, *Ten (said he) gaze on my purple Robe, and golden Crown; but did you know what cares are under it, you would not take it up from the ground to have it.* 'Twas a true saying of *Augustine* on the 26. Psalm, *Many are miserable by loving hurtfull things, but they are more miserable by having them.* It is not what

*Multi amando
res noxias sunt
miseri, habendo
miseriores.
August.*

men

men enjoy, but the Principle from whence it comes, that makes men happy. Much of these outward things do utually cause great distraction, great vexation, and great condemnation at last, to the possessors of them. It God gives them in his wrath, and do not sanctifie them in his love, they will at last be witnesses against a man, and racks to torture and torment a man, and milstones for ever to sink a man, in that day, when God shall call men to an account, not for the use, but for the abuse of mercy.

The Sixth Remedy

Against this Device of Satan, is, seriously to consider the end and the design of God in heaping up mercy upon the heads of the wicked, and in giving them (a *quietus est*) rest and quiet from these sorrows and sufferings that others sigh under. David in *Psal.* 73. 17, 18, 19, 20. shews the end and design of God in this; saith he, *When I went into the Sanctuary of God, then I understood their end: Surely thou diddest set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment? They are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt*

6. Remedy.

Valens the Roman Emperour, fell from being an Emperour to be a foot-stool to *Sapor* K. of *Persia*. *Dionysius* King of *Sicily*, fell from his Kingly glory, to be a Schoolmaster. The brave Queen *Zenobia* was brought to Rome in golden chains.

Valens an Em-
perour, Beli-
sarius, a fa-
mous Gene-
rall, Henry the
Fourth, Bija-
zet, Pythias,
great Pompey,
and William
the Conque-
rour, these
from being
very high,
were brought
very low;
they all fell
from great
glory and
majesty, to
great pover-
ty and misery

*Da Domine ut
sic possideamus
temporalia ut
non perdamus
eterna.* Bern.
Grant us Lord
that we may
so partake of
temporal fel-
icity, that we
may not loose
eternal.

shalt despise their Image. So in Psal. 9.
7. When the wicked spring as grasse, and
when all the workers of iniquity doe flourish,
it is that they shall be destroyed for ever.
Gods setting them up, is but in order to
his casting them down; his raising them
high, is but in order to his bringing them
low. Exod. 9. 16. And in very deed, for
this cause have I raised thee up for to show
in thee my power, and that my name may be
declared throughout all the earth. I have
constituted and set thee up as a But-mark,
that I may let flie at thee, and follow thee
close with plague upon plague, till I have
beaten the very breath out of thy body,
and got my self a name, in setting my
feet upon the neck of all thy pride; pow-
er, pomp, and glory. Ah souls! what man
in his wits would be lifted up, that he
might be cast down, would be set higher
then others, when 'tis but in order to his
being brought down lower then others?
There is not a wicked man in the world,
that is set up with Lucifer, as high as Hea-
ven, but shall with Lucifer be brought
down as low as Hell. Canst thou think
seriously of this, O soul! and not say,
O Lord, I humbly crave that thou wilt
let me be little in this world, that I may be
great in another world; and low here,
that I may be high for ever hereafter. Let
me be low, and feed low, and live low, so I
may

may live with thee for ever ; Let me now be cloathed with rags, so thou wilt cloath me at last with thy Robes ; let me now be set upon a dunghil, so I may at last be advanced to sit with thee upon thy Throne. Lord, make me rather gracious, then great ; inwardly holy, than outwardly happy ; and rather turn me into my first nothing, yea, make me worse than nothing, rather than set me up for a time, that thou mayest bring me low for ever.

The Seventh Remedy

Against this Device of Satan, is, solemnly to consider, That God doth often most plague & punish those, whom others think he doth most spare and love, that is, God do's plague and punish them most with spirituall judgements (which are the greatest, the sorest, and the heaviest) whom he least punishes with temporal punishments ; there are no men on earth so internally plagued, as those that meet with least externall plagues. Oh ! the blindness of mind, the hardness of heart, the scaredness of conscience, that those souls are given up to, who in the eye of the world are reputed the most happy men, because they are not outwardly afflicted and plagued as other men. Ah soules ! 'twere better that all the tem-

7 Remedy.

Psal. 81. 12.
Psal. 78. 26. to
31.
Psal. 106. 15.
He gave them
their request,
but sent leanness
into their
soules. 'Tis a
heavy plague
to have a fat
body, and a
lean soule ;
a house full of
gold, and a
heart full of
sin.

H porall

'Tis better to
have a fore,
then a feared
conscience.

'Tis better to
have no heart
than a hard
heart; no
mind, than a
blind mind.

poral plagues that ever befell the Children of men since the fall of *Adam*, should at once meet upon your souls, then that you should be given up to the least spiritual plague, to the least measure of spiritual blindness, or spiritual hardness of heart, &c. Nothing will better that man, nor move that man, that is given up to spiritual judgements; Let God smile or frown, stroke, or strike, cut or kill, he minds it not, he regards it not; let life, or death, heaven, or hell, be set before him, it stirs him not, he is made up on his sin, and God is fully set to do Justice upon his soule; this mans preservation is but a reservation unto a greater condemnation. This man can set no bounds to himself, he is become a brat of fathomlesse perdition; he hath guilt in his bosome, and vengeance at his back, where ever he goes; neither Ministry, nor misery, neither miracle, nor mercy, can mollifie his heart; and if this soul be not in Hell on this side Hell, who is? who is?

The Eighth Remedy

Against this Device of Satan, is, To dwell more upon that strict account that vain men must make for all that good that they do enjoy. Ah! did men dwell more upon that account that they must ere long give for all the mercies that they have enjoyed, and for all the favours that they have abused, and for all the sins they have committed, would make their hearts to tremble, and their lips to quiver, and rottenness to enter into their bones; it would cause their souls to cry out, and say, Oh! that our mercies had been fewer and lesser, that our account might have been easier, and our torment and misery (for our abuse of so great mercy) no greater than we are able to bear. O cursed be the day wherein the Crown of honour was set upon our heads, and the treasures of this world were cast into our laps, O cursed be the day wherein the sun of prosperity shin'd so strong upon us, and this flattering world smil'd so much upon us, as to occasion us to forget God, to slight Jesus Christ, to neglect our souls, and to put far from us the day of our account.

Philip the Third of Spain, whose life was free from grosse evils, professed, That

H 2

he

8 Remedy.

In this day men shall give an account (*De bonis commissis, de bonis dimissis, de malis commissis, de malis permisis*) of good things committed unto them, of good things neglected by them, of evil committed by them, and of evils suffered by them.

*In die iudicii
plus valebit
conscientia pu-
ra, quam mar-
supia plena.*
Bern.

Then shall a
good con-
science be
more worth
than all the
worlds good.

*Hierome still
thought that
that voyce
was in his
ears (Surgite
mortui & ve-
nite ad iudici-
um.) Arise
you dead, and
cometo judg-
ment. As oft
as I think on
that day, how*

he would rather loose all his Kingdome, than of-
fend God willingly; yet being in the Ago-
ny of death, and considering more
thoroughly of his account he was to give
to God, tear struck into him, and these
words brake from him; Oh! would to God
I had never reigned; Oh that those years
I have spent in my Kingdome, I had lived
a solitary life in the Wildernesse! Oh that I
had lived a solitary life with God! how
much more securely should I now have died;
how much more confidently should I have
gone to the Throne of God? What doth all
my glory profit me, but that I have so much
the more torment in my death. God keeps
an exact account of every penny that's
laid out upon him and his, and that is laid
out against him and his; and this in the
day of account men shall know and feel,
though now they wink, and will not un-
derstand. The sleeping of vengeance, cau-
seth the over-flowing of sin, and the over-
flowing of sin causeth the awaking of ven-
geance; abused mercy will certainly turn
into fury; Gods forbearance is no quit-
tance; the day is at hand, when he will
pay wicked men for the abuse of new and
old mercies; if he seem to be slow, yet
he is sure; he hath leaden heels, but iron
hands; the farther he fetcheth his blow,
or draweth his Arrow, the deeper he will
wound in the day of Vengeance. Mens
actions

actions are all in print in Heaven, and God will, in the day of accout, read them aloud in the ears of all the world, that they may all say amen to that righteous sentence that he shall passe upon all the despisers and abusers of mercy.

doth my
whole body
quake, and
my heart
within me
tremble.

*The Ninth Device that
Satan hath to draw
the soule to
sin, is,*

BY presenting to the soul the crosses, losses, reproaches, sorrows, and sufferings that doe daily attend those that walk in the wayes of holinesse. Saith Satan, do not you see that there are none in the world that are so vexed, afflicted, and tossed, as those that walk more circumspectly and holily than their neighbours; they are a by-word at home, and a reproach abroad; their miseries come in upon them like *Job's* Messengers, one upon the neck of another, and there is no end of their sorrows and troubles; therefore saith Satan, you were better walk in wayes that are lesse troublesome, and less afflicted, though they be more sinfull; for who but a mad man would spend his dayes in sorrow, vexation, and affliction,

9 Device.

when it may be prevented, by walking in the wayes that I set before him.

*Now the Remedies against
this Device of Satan,
are these that
follow.*

The First Remedy

I Remedy.

Against this Device of Satan, is, solemnly to consider, That all the afflictions that do attend the people of God, are such as shall turn to the profit and glorious advantage of the people of God; they shall discover that filthinesse and vilenesse in sin, that yet the soul hath never seen.

Gustav Olevianus.

It was a speech of a German Divine, in his sicknesse; *In this Disease I have learned how great God is, and what the evill of sin is; I never knew to purpose what God was before, nor what sin meant, till now.* Afflictions are a Christall glasse, wherein the soul hath the clearest sight of the ugly face of sin; in this glasse the soul comes to see sin to be but a bitter-sweet: yea, in this glasse the soule comes to see sin, not onely to be an evill, but to be the greatest evill in the world, to be an evill

evill far worse than Hell it selfe.

Again, They shall contribute to the mortifying and purging away of their sins Afflictions are Gods Furnace, by which he cleanses his people from their drosse; affliction is a fire to purge out our drosse, and to make vertue shine; it is a potion to carry away ill humors, better than all the *Benedicta Medicamentum*, as Physicians call them. *Aloes* kills worms, colds and frosts do destroy Vermine; so do afflictions the corruptions that be in our hearts. The *Jews* under all the Prophets thundering, retained their Idolls, but after their Babylonish Captivity, 'tis observed, there have been no Idols found amongst them.

Again, Afflictions are sweet preservatives to keep the Saints from sin, which is a greater evil than Hell it selfe: as *Job* spake, Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not, teach thou me; if I have done iniquity, I will doe no more. Once have I spoken foolishly, yea, twice, but I will do so no more. The burnt Child dreads the fire; ah! saith the soule under the rod, sin is but a bitter-sweet, and for the future I intend by the strength of Christ, that I will not buy repentance at so dear a rate.

The Rabbins to scare their Scholars from sin, were wont to tell them, That

H 4

sin

Isa. 1. 25.
Ch. 27. 8, 9.

In times of
peace our
Armour is
rusty, in time
of war 'tis
bright.

Job 34. 31, 32.

Salt brine
preserves
from putrefa-
ction, and
salt marshes
keep the
sheep from
the rot: So
do afflictions,
the Saints
from sin.

sin made Gods head ake; and Saints under the rod have found by woſull experience, that ſin makes not only their heads; but their hearts ake alſo.

Auguſtine by wandring out of his way, eſcaped one that lay in weight to miſchief him. If afflictions did not put us out of our way, we ſhould many times meet with ſome ſin or other, that would miſchief our precious ſouls.

The ball in the emblem ſaith, *Percuſſa ſurgo*, the harder you beat me down in affliction, the higher I ſhall bound in affection towards heaven and heavenly things.

Schola crucis
Schola Lucis.

Again, They will work the Saints to be more fruitful in holineſſe, *Heb. 12. 10, 11. But he afflicts us for our profit, that we might be partakers of his holineſſe.* The Flowers ſmell ſweeteſt after a ſhower, Vines beare the better for bleeding, the Walnut tree is moſt fruitfull, when moſt beaten; Saints ſpring and thrive moſt internally, when they are moſt externally afflicted: Afflictions are called by ſome *The mother of verue.* *Manaſſes* his Chain was more profitable to him, than his Crown, *Luther* could not underſtand ſome Scripture, till he was in affliction. The Chriſt-croſſe is no letter, and yet that taught him more than all the letters in the row. *Gods Houſe of Correction, is his School of Inſtruction.* All the ſtones that came about *Stevens* ears, did but knock him cloſer to Chriſt the corner-ſtone. The waves did but liſt *Noah's Ark* nearer to Heaven, and the higher the waters grew, the

the more near the Ark was lifted up to Heaven. Afflictions do lift up the soule to more rich, clear, and full enjoyments of God. *Hos. 2. 14. Behold, I will allure her into the wildernesse, and speak comfortably to her, (or rather, as the Hebrew hath it) I will earnestly, or vehemently speak to her heart.* God makes afflictions to be but inlets to the soules more sweet and full enjoyment of his blessed selfe. When was it that *Steven* saw the Heavens open, and *Christ* standing at the right hand of God? but when the stones were about his ears, and there was but a short step betwixt him and eternity. And when did God appear in his glory to *Jacob*? but in the day of his troubles, when the stones were his pillows, and the ground his bed, and the hedges his curtains, and the Heavens his Canopic. *Then he saw the Angels of God ascending and descending in their glistering robes.* The Plant in *Nazianzen* grows with cutting, being cut, it flourisheth; it contends with the Axe, it lives by dying, and by cutting it growes: so do Saints by their afflictions that do befall them, they gain more experience of the power of God supporting them, of the wisdom of God directing them, of the grace of God refreshing and cheering them, and of the goodnesse of God quieting and quickning of them, to a greater love

ירבה
על לב
Vedibbarig-
nal-libbab.

It is reported of *Tiberius* the Emperor, that passing by a place where he saw a Crosse lying in the ground upon a marble stone, & causing the stone to be digged up, found a great deal of treasure under the Cross. So many a precious Saint hath found much spiritual and heavenly Treasure under the crosses they have met withall.

love to holinesse, and to a greater delight in holinesse, and to a more vehement pursuing after holinesse.

I have read of a Fountain, that at noon day is cold, and at mid-night it growes warm: so many a precious Saint is cold God-wards, and Heaven-wards, and Holinesse-wards, in the day of prosperity, that grow warm God-wards, and Heaven-wards, and holinesse-wards, in the mid-night of adversity.

Again, Afflictions serve to keep the hearts of the Saints humble and tender, *Lam. 3. 19, 20. Remembring my affliction, and my misery, the wormwood, and the gall; my soul hath them still in remembrance, and is humbled in me, or bowed down in me, as the Original hath it. So David, when he was under the rod, could say, I was dumb, I opened not my mouth, because thou diddest it.*

יְתִישִׁי
from
שׁוֹחַ

Gregory Nazianzen.

I have read of one, who when any thing fell out prosperously, would read over the *Lamentations of Jeremiah*, and that kept his heart tender, humble, and low. Prosperity doth not contribute more to the puffing up of the soul, then adversity doth to the bowing down of the soul; This the Saints by experience find, and therefore they can kisse and embrace the Crosse, as others do the worlds Crown.

Again, They serve to bring the Saints nearer

nearer to God, and to make them more importunate, and earnest in prayer with God. Before I was afflicted I went astray, but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy Statutes. I will be to Ephraim as a Lyon, and as a young Lyon to the house of Judah. I, even I will tear, and goe away, I will take away, and none shall rescue him. I will goe and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early. And so they did. Come (say they) and let us returne unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two dayes he will revive us, in the third day he will raise us up, and we shall live in his sight. So when God had hedged up their way with thorns, then they say, I will go and return to my first husband, for then was it with me better than now. Ah the joy, the grace, the comfort, the delight, and content that did attend us, when we kept close communion with God, doth bespeak our return to God. We will return to our first husband, for then was it with us better than now.

When Tiribazus a Noble Persian, was Arrested, he drew out his sword, and defended himselfe; but when they told him that they came to carry him to the King, he

Psal. 119. 67.

71

Hof. 5. 14. 15.

Chap. 6. 1, 2.

The more precious odours, and the purest spices are beaten, and bruised, the sweeter scent and savour they send abroad; So doe Saints when they are afflicted. Hof. 2. 6, 7.

Most men are like a top, that will not go unless you whip it, and the more you whip it, the better it goes. You know how to apply it. They that are in adversity, saith Luther, do better understand Scriptures; but those that are in prosperity, read them as a Verse in Ovid. Bees are kil'd with Honey. but quickned with vinegar. The honey of prosperity kills our graces, but the vinegar of adversity quickens our graces.

he willingly yielded: so, though a Saint may at first stand a little out, yet when he remembers, that afflictions are to carry him nearer God, he yields, and kisses the rod. Afflictions are like the prick at the *Nightingales* breast, that awakes her, and puts her upon her sweet and delightful singings.

Again, Afflictions they serve to revive and recover decayed graces; they inflame that love that's cold, and they quicken that faith that is decaying, and they put life into those hopes that are withering, and spirits into those joyes and comforts that are languishing. Muske (saith one) when it hath lost its sweetnesse, if it be put into the sink amongst filth, it recovers it. So do afflictions recover and revive decayed graces. The more Saints are beaten with the hammer of afflictions, the more they are made the trumpets of Gods praises, and the more are their graces revived and quickned. Adversity abases the lustinesse of the world that might intice; it abates the lustinesse of the flesh which that might incite us to folly and vanity, and it abets the Spirit in his quarrel to the two former, which tends much to the reviving and recovering of decayed graces. Now suppose afflictions and troubles do attend the wayes of holinesse, yet seeing that they all work for the great profit and singular

singular advantage of the Saints, let no soule be so mad, as to leave an afflicted way of holinesse, to walk in a smooth path of wickednesse.

The second Remedy

Against this Device of Satan, is, solemnly; to consider, That all the afflictions that do befall the Saints, do only reach their worser part; they reach not, they hurt not their noble part, their best part; all the Arrows stick in the Target, they reach not the conscience. *And who shall harm you, if you be followers of that which is good? (saith the Apostle.)* That is, none shall harm you; they may thus and thus afflict you, but they shall never harm you.

It was the speech of a Heathen, when as by the Tyrant he was commanded to be put into a Morter, and be beaten to pieces with an Iron pestel, he cries out to his persecutors, *You do but beat the vessel, the case, the husk of Anaxarchus, you do not beat me*; his body was to him but as a case, a husk; he counted his soul himself, which they could not reach; you are wise, and know how to apply it.

Socrates said of his Enemies, *They may kill me, but they cannot hurt me.* So afflictions may kill us, but they cannot hurt

2 Remedy.

The Christian Souldier shall ever be Master of the day (*Mori posse vinci non posse*) said *Cyprian* to *Cornelius*) he may suffer death, but never conquest.

hurt us; they may take away my life, but they cannot take away my God, my Christ, my Crown.

The third Remedie

3 Remedy.

There are none of Gods afflicted ones that have not their (*lucida intervalla*) intermissions, respits, and breathing whiles, under their short & momentary afflictions. When Gods hand is on thy back, let thy hand be on thy mouth; for though the affliction be sharp, it shall be but short.

Against this Device of Satan, is, seriously to consider, That the afflictions that doe attend the Saints in the wayes of holinesse, are but short and momentary. *Sorrow may abide for a night, but joy comes in the morning*; this short storm will end in an everlasting calme, this short night will end in a glorious day, that shall never have end. 'Tis but a very short time between grace and glory, between our title to the Crown, and our wearing the Crown, between our right to the heavenly inheritance, and our possession of the heavenly inheritance. Fourteen thousand years to the Lord, is but as one day, what is our life, but a shadow, a bubble, a flower, a post, a span, a dream, &c. yea, so small a while doth the hand of the Lord rest upon us, that *Luther* cannot get diminutives enough to extenuate it; for he calls it a very little little crosse that we bear. The Prophet in *Isa. 26. 20.* (*to pikron mikron*) saith the indignation doth not (*transire*) passe, but (*pertransire*) overpasse. The sharpnesse, shortnesse, and suddennesse of it is set forth by the travell of

a woman, *John* 16. 21. And that is a sweet Scripture, For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while he that shall come, will come, and will not tarry. (*Tantillum, tantillum adhuc pusillum.*) A little, little, little while.

John 16. 21.
Heb. 10. 36.

*Eυχαριστω
σου σου.*

When *Athanasius* friends came to bewail because of his misery and banishment, he said, It is but a little cloud, and will quickly be gone. 'Twill be but as a day before God will give his afflicted ones beauty for ashes, the Oyle of gladnesse for the spirit of heavinesse; before he will turn all your sighing into singing, all your lamentations, to consolations, your sackcloth into silks, ashes into oyntments, and your fasts into everlasting feasts, &c.

*Nubecula est,
cito transibit.
Athanasius.*

The Fourth Remedy

Against this Device of Satan, is, seriously to consider, That the afflictions that do befall the Saints, are such as proceed from Gods dearest love. As many as I love, I rebuke and chasten. Saints saith God, think not that I hate you, because I thus chide you; he that escapes reprehension, may suspect his adoption. God had one Son without corruption, but no Son without correction. A gracious soul may look through the darkest cloud, and see

4 Remedy.

Austin asketh
(*si amatur quomodo infirmatur*) if he were belov'd, how came he to be sick? So

are wicked men apt to say, because they know not that corrections are pledges of our adoption, & badges of our Son-ship. God had one Son without sin, but none without sorrow.

see a God smiling on him. We must look through the anger of his correction, to the sweetness of his countenance, and as by a Rain-bow we see the beautiful Image of the Suns light, in the midst of a dark and waterish cloud,

When *Munster* lay sick, and his friends asked him how he did, and how he felt himselfe, he pointed to his sores and ulcers (whereof he was full) and said, *These are Gods Gems and Jewels, wherewith he decketh his best friends, and to me they are more precious than all the gold and silver in the world.* A soule at first conversion is but ruff-cast, but God by afflictions doth square and fit, and fashion it for that glory above, which doth speak them out to flow from precious love; therefore the afflictions that do attend the people of God should be no bar to holinesse, nor no motive to draw the soule to wayes of wickednesse.

The Fifth Remedy

5 Remedy.

Exodus II.

Ezra I.

Against this Device of Satan, is, solemnly to consider, That 'tis our duty and glory not to measure afflictions by the smart, but by the end. When *Israel* was dismissed out of *Egypt*, 'twas with gold, and ear-rings. So the *Jews* were dismissed out of *Babylon*, with gifts, jewels, and

and all necessary *necessities*. Look more at the latter end of a Christian, than the beginning of his affliction: Consider the patience of *Job*, and what end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosome. Look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast where he could see neither Sun, Moon, nor Stars, but behold him at the last made Ruler over *Egypt*. Look not upon *David*, as there was but a step between him and death; nor as he was envied by some, and slighted and despised by others, but behold him seated in his Royall Throne, and dying in his bed of honour, and his Son *Solomon*, and all his glittering Nobles about him. Afflictions they are but as a dark entry into your Fathers house, they are but as a dirty lane to a Royal Palace. Now tell me soules, whether it be not very great madnesse to shun the wayes of holiness, and to walk in the wayes of wickedness, because of those afflictions that do attend the wayes of holiness.

Afflictions they are but our Fathers Gold-smiths, who are working to adde Pearls to our Crowns.

Tiburtius saw Paradise, when he walked upon hot burning coals. *Herodotus* said of the *Assyrians*, Let them drink nothing but worm-wood all their life long; when they dye, they shall swim in Honey; you are wise, & know how to apply it.

The

The Sixth Remedy

6 Remedy.

The King of
Aracum in
Scaliger, tries
her whom he
means to
marry, by
sweating; if
they be sweet
then he mar-
ries them; if
not, then he
rejects them.
You may ea-
sily make the
Application.

Against this Device of Satan, is, seri-
ously to consider, That the design
of God in all the afflictions that doe be-
fall them, is only to try them; 'tis not to
wrong them, nor to ruine them, as igno-
rant souls are apt to think. *He knoweth
the way that I take, and when he hath tryed
me, I shall come forth as gold, saith patient
Job. So in Dan. 8. 2. And thou shalt re-
member all the way which the Lord thy Gu-
led thee these forty years in the wilderness,
to humble thee, and to prove thee, to know what
was in thy heart, whether thou wouldest keep
his Commandements or no.* God afflicted
them thus, that he might make known
to themselves and others what was in
their hearts. When fire is put to green
wood, there comes out abundance of wa-
tery stufte that before appeared not;
when the pond is empty, the mud, filth,
and toads come to light. The snow co-
vers many a dunghil; so doth prosperity
many a rotten heart. It is easie to wade in
a warm bath, and every Bird can sing in
a Sun-shine day, &c. Hard weather tries
what health we have; afflictions try what
sap we have, what grace we have. Wi-
thered leaves soon fall off in windy wea-
ther, rotten boughs quickly break with
heavy

heavy weights, &c. You are wise, and know how to apply it.

Attlictions are like pinching frosts, that will search us; where we are most unsound, we shall soonest complain, and where most corruptions lye, we shall most shrink. We try Mettal by knocking, if it sound well, then we like it: So God tries his by knocking, and if under knocks they yield a pleasant sound, God will turn their night into day, and their bitter into sweet, and their Crosse into a Crown; and they shall hear that voyce, *Arise and shine, for the glory of the Lord is risen upon thee, and the favours of the Lord are flowing in on thee.*

Dunghils raked, send out a filthy steam, Oyntments a sweet perfume. This is applicable to sinners and Saints under the rod.

The Seventh Remedy

Against this Device of Satan, is, solemnly to consider, That the afflictions, wrath, and misery that do attend the wayes of wickednesse, are farre greater, and heavier then those are, that do attend the wayes of holinesse. Oh! the gaulling, girding, lashing, and gnawing of Conscience that doe attend souls in a way of wickednesse. *The wicked (saith Isaiah) are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt; There is no peace to the wicked, saith my God.* There are snares in all their mer-

7 Remedy.

Sin oftentimes makes men insensible of the wrath of the Almighty. Sin transforms many a man, as it were into those Bears in Pliny, that

could not be stirred with the sharpest prickles: or those filthes in *Aristotle*, that though they have spears thrust into their sides, yet they awake not.

Sin brings in sorrow, and sickness, &c. The Rabbins say that when Adam tasted the forbidden fruit, his head ached.

Sirens are said to sing curiously while they live, but

cies, and curses and crosses do attend all their comforts, both at home, and abroad; What is a fine suit of cloaths with the Plague in it? And what's a golden Cup when there is poyson at the bottome? or what's a silken stocking with a broken leg in it? The curse of God, the wrath of God, the hatred of God, and the fierce indignation of God doe allwayes attend sinners, walking in a way of wickednesse. Turn to *Deut.* 28. and read from *vers.* 15. to the end of that Chapter; and turn to *Levit.* 26. and read from *vers.* 14. to the end of that Chapter, and then you shall see, how the curse of God haunts the wicked (as it were a fury) in all his wayes. In the City it attends him, in the Country it hovers over him; coming in, it accompanies him; going forth, it follows him, and in travel it is his Comrade; it fills his store with strife, and mingles the wrath of God with his sweetest morsels. It is a moth in his Wardrobe, murrain among his Cattle, mildew in his field, rot among sheep, and oft-times makes the fruit of his loynes, his greatest vexation, and confusion. There is no solid joy, nor lasting peace, nor pure comfort, that doth attend sinners in their sinful wayes. There is a sword of vengeance that doth every moment hang over their heads, by a small thread; and what joy and content can attend such

soules,

souls, if the eye of Conscience be but so far open, as to see the sword? Ah! the horrors, and terrours, the tremblings, and shakings that attend their souls.

to roar horribly when they dye. So do the wicked.

*The Tenth Device that
Satan hath to draw
the soul to
Sin, is,*

10 Device.

BY working them to be frequent, in comparing themselves and their ways with those that are reputed or reported to be worse than themselves. By this Device the Devil drew the proud Pharisee to bless himself in a cursed condition; *Gid, I thanke thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, &c.* Why, saith Satan, you swear but petty Oaths, as by your faith, and troth, &c. but such and such swear by wounds and blood; you are now and then a little wanton, but such and such do daily defile and pollute themselves, by a ctuall uncleannesse, and filthinesse; you deceive and over-reach your neighbours in things that are but as toyes and trifles; but such and such deceive and over-reach others in things of greatest concernment, even to their ruine and undoings; you

*Non vulnera
jed munera
ostendit. He
shews not his
want, but his
worth, and
stands not
only upon
his comparisons,
but upon his dispar
isons, I am
not as this
Publican,
They are ve
ry good, that
are not very
bad; and
they that are
very bad, do
always prize
themselves
above the
Market.*

do but sit, and chat, and sip with the drunkard; but such and such sit, and drink and are drunk with the drunkard; you are onely a little proud in heart, and habie in looks, and words, &c.

*Now the Remedies against
this Device of Satan
are these that
follow.*

The first Remedy

1 Remedy.

History
speaks of a
kind of Wit-
ches, That
stirring
abroad
would put
on their eyes,
but returning
home they
boxed them
up again. So
do Hypo-
crites.

Against this Device of Satan, is so-
lemnly to consider this, That there
is not a greater, nor a clearer Argument
to prove a man an hypocrite, then to be
quick-sighted abroad, and blind at home,
Then to see a mote in another mans eye, and not
a beam in his own eye; then to use spectacles
to behold other mens sins, rather than
looking glasses to behold his own; then
to be alwayes holding his finger upon
other mens sores; then to be amplifying
and aggravating other mens sins, and mi-
tigating of his own, &c.

The

The second Remedy

Against this Device of Satan, is, To spend more time in comparing of your internall and externall actions with the Rule, with the word by which you must be judg'd at last; then in comparing of your selves with those that are worse than your selves. That man that comparing his self with others that are worse than himself, may seem (to himself and others) to be an Angel; yet comparing himself with the word, may see himself to be like the Devil, yea, a very Devil. *Have not I chosen twelve, and one of you is a Devill?* Such men are like him, as if they were spit out of his mouth.

Satan is called *The God of this world*, because, as God at first did but speak the word, and it was done: so, if the Devil doth but hold up his finger, give the least hint, they will do his will; though they undoe their souls for ever. Ah! what Monsters would these men appear to be, did they but compare themselves with a righteous rule, and not with the most unrighteous men; they would appear to be as black as Hell it selfe.

I 4

2 Remedy.

The nearer we draw to God, and his word, the more rottenness we shall find in our bones. The more any man looks into the body of the Sun, the lesse he seeth when he looks down again. It is said of the *Bisulphur*, That if he look into a glasse, he presently dyeth. So will sin, & a sinner (in a spiritual sense) when the soul looks into the word which is Gods glasse, &c.

The

The Third Remedy

3 Remedy.

As in Heaven
one is more
glorious than
another: So
in Hell, one
shall be more
miserable
than another.
Augustine.

The gate of
Indulgence,
the gate of
Hope, the
gate of Mer-
cy, the gate
of Glory, the
gate of Con-
solation, and
the gate of
Salvation will
be for ever
shut against
them, *Mat.*
25. 10.

Against this Device of Satan, is fe-
riously to consider, That though
thy sins be not as great as others, yet with-
out sound repentance on thy side, and par-
doning mercy on Gods, thou wilt be as
certainly damned as others, though not
equally tormented with others. What
though Hell shall not be so hot to thee as
others, yet thou must as certainly to Hell,
as others, unlesse the glorious grace of
God shines forth upon thee in the face of
Christ. God will suit mens punishments
to their sins, the greatest sins shall be at-
tended with the greatest punishments, and
lesser sins with lesser punishments; alas! what
a poor comfort will this be to thee
when thou comest to dye, to consider,
that thou shalt not be equally tormented
with others, and yet must be for ever shut
out from the glorious presence of God,
Christ, Angels, and Saints, and from those
good things of eternall life, that are so
many, that they exceed number, so great,
that they exceed measure, so precious, that
they exceed estimation. Sure it is, that the
tears of Heaven are not sufficient to be-
waile the losse of Heaven; the worm of
grief gnaws as painfull, as the fire burns.
If those soules, *Acts* 20. wept, because
they

they should see *Pauls* face no more, how deplorable is the eternal deprivation of the beatificall Vision?

But this is not all, thou shalt not be only shut out of Heaven, but shut up in Hell for ever; not only shut out from the presence of God and Angels, &c. but shut up with Devils, and damned spirits for ever; not only shut out from those sweet, surpassing, unexpressible, and everlasting pleasures that be at Gods right hand, but shut up for ever under those torments that are easelasse, remedilasse, and endlesse. Ah souls! were it not ten thousand times better for ye to break off your sins by repentance, then to go on in your sins, till you feel the truth of what now you hear.

The God of *Israel* is very mercifull; ah that you would repent and return, that your souls might live for ever. Remember this, grievous is the torment of the damned, for the bitterness of the punishments, but most grievous for the eternity of the punishments. For to be tormented without end, this is that which goes beyond the bounds of all desparation; ah! how do the thoughts of this make the damned to roare, and cry out for disquietnesse of heart, and tear their hair, and gnash their teeth, and rage for madnesse, that they must dwell in everlasting burnings for ever.

'Twas a good saying of *Chrysostome*, speaking of Hell (*Ne queramus ubi sit, sed quomodo illam fugiamus*) let us not seek where it is, but how we shall escape it.

Surely, one good means to escape hel, is to take a turn or two in Hell, by our daily Meditations.

The

The Eleventh Device that
Satan hath to draw
the soul to
sin, is,

11 Device.

BY polluting and defiling the soules and judgements of men with such dangerous errorrs, that do in their proper tendency tend to carry the soules of men to all loosenesse and wickednesse as woful experience doth abundantly evidence. Ah! how many are there filled with these, and such like Christ-dishonouring, and soul-undoing Opinions, viz. That Ordinances are poor, low, carnall things, and not onely to be lived above, but without also: That the Scriptures are full of fallacies and uncertainties, and no further to be heeded, then they agree with that spirit that is in them. That 'tis a poor low thing, if not Idolatry too, to worship God in a Mediator. That the Resurrection is already past. That there was never any such man or person, as Jesus Christ; but that all is an Allegory, and it signifies nothing but light and love, and such good frames borne in men. That there's no God, nor Devill, Heaven, nor Hell, but what is within us. That there is no sin in the Saints, they are under no Law,

but

but that of the Spirit, which is all freedome. That sin and grace are equally of God, and agreeeth to his will. With a hundred other horrid opinions, which hath caused wickednesse to break in as a flood among us, &c.

Now the general Remedies
against this Device of
Satan are these
that follow.

The first Remedy

Against this Device of Satan, is, solemnly to consider, That an erroneous vain mind is as odious to God, as a vicious life. He that had the Leprosie in his head, was to be pronounced utterly unclean. Grosse errors make the heart foolish, and render the life loose, and the soule light in the eye of God. Errour spreads and frets like a Gangreen, and renders the soul a Leaper in the sight of God.

It was Gods heavy and dreadful plague upon the *Gentiles*, to be given up to a mind void of Judgement, or an injudicious mind, or a mind rejected, disallowed, abhorred of God; or a mind that none have

1 Remedy.

A blind eye
is worse than
a lame foot,
Lev. 13.44.

The breath of
the erroneous
is infectious,
and like the
dogs of Congo
they bite,
though they
bark not.

Through animosity to persist in error, is diabolical; it were best that we never erred, next to that, that we amended our error,

2 Remedy.

The greatest sinners are sure to be the greatest sufferers.

ἐνέργειαν
πρασιν.

have cause to glory in, but rather to be ashamed of. I think that in these days God doth punish many mens former wickednesses, by giving them up to soul-ruining errors. Ah Lord! this mercy I humbly beg, that thou wouldest rather take me into thine own hand, and do any thing with me, then to give me up to those sad errors, to which thousands have married their souls, and are in a way of perishing for ever.

The Second Remedy

Against this Device of Satan, is, To receive the Truth affectionately, and let it dwell in your souls plenteously; when men stand out against the Truth, when Truth would enter, and men bar the door of their souls against Truth, God in Justice gives up such souls to be deluded and deceived by error, to their eternall undoing, 2 Thess. 2. 10, 11, 12. *Because they received not the love of the truth, that they might be saved, God shall send them strong delusions (or as the Greek hath it, The efficacy of error) That they should believe a lye. That they all might be damned, who believed not the truth, but had pleasure in unrighteousnesse.* Ah sirs! as you love your souls, doe not tempt God, doe not provoke God by your withstanding

ing.

ing Truth, and our facing Truth, to give you up to believe a lye, that you may be damned. There are no men on earth so stenc'd against error, as those are that receive the Truth in the love of it. Such souls are not easily tossed too and fro, and carried about with every winde of doctrine, by the sight of men, and cunning craftinesse, whereby they lye in wait to deceive. 'Tis not he that receives most of the Truth into his head, but he that receives most of the truth affectionately into his heart, that shall enjoy the happinesse of having his judgement sound, and clear, when others shall be deluded and deceived by them, who make it their businesse to infect the judgements, and to undoe the souls of men.

Ah souls! as you would not have your judgements polluted and defiled with error, *Let the word of the Lord*, that is more precious than Gold, yea, than fine Gold, *dwell plenteously in you*. 'Tis not the hearing of Truth, nor the knowing of Truth, nor the commending of Truth, nor the talking of Truth, but the in-dwelling of Truth in your souls, that will keep your judgements chaste and sound, in the midst of all those glittering errors that betray many soules into his hands, that can easily *transforme himselfe into an Angel of light*, that he may draw others to lye

Ephes. 4. 14.
ἐν πικρῶν,
Gr. signifies
cogging with
a Dye; such
slights as
Cheaters and
false Game-
sters use at
Dice.

Col. 3. 16.
ἐννοησάτω, i. e.
Indwel in
you, as an in-
grated word,
incorporated
into your
souls, so con-
cocted and
digested by
you, as that
you turn it
into a part of
your selves.

They must
needs erre
that know
not Gods
wayes, yet
can they not
wander so
wide, as to
miss of hell.

Veritas v. n. it.
Truth (at last)
triumphs.

*Veritas stat in
aperto Campo.*
Truth stands
in the open
fields, I, and
it makes those
souls stand
in whom it
dwells, when
others fall as
Stars from
Heaven.

3 Remedy.

lye in Chains of darknesse with him for ever. Oh! let not the word be a stranger, but make it your choycest familiar; then will you be able to stand in the day, wherein many shall fall on your right hand, and on your left, by the subtilty of those that shall say, *Loe here is Christ, and Lie there is Christ.*

There was more wit than grace in his speech, that counselled his friend, *Not to come too nigh unto Truth, lest his teeth should be beaten out with its heels.* Ah souls! in truth dwell plenteously in you, you are happy, if not, you are unhappy under all your greatest felicity.

It is with Truth (saith Melancthon) as 'tis with holy water, every one praised it, and thought it had some rare vertue in it, but offer to sprinkle them with it, and they will shut their eyes, and turn away their faces from it.

The third Remedy

Against this Device of Satan, is, solemnly to consider, That Errour makes the owner to suffer losse. All the pains and labour that men take to defend and maintain their errours, to spread abroad, and infect the world with their errours, shall bring no profit, nor no comfort to them in that day, wherein every

mans worke shall be made manifest, and the fire shall try it, of what sort it is, as the Apostle shews, in that remarkable Scripture, 1 Cor. 3. 11, 12, 13, 14, 15. Ah that all those that rise early, and go to bed late, that spend their time, their strength, their spirits, their all, to advance and spread abroad God-dishonouring, and soul-undoing Opinions, would seriously consider of this, That they shall loose all the pains, cost, and charge that they have been, or shall be at, for the propagating of error; and if they are ever saved, it shall be by fire, as the Apostle there shews. Ah sirs! is it nothing to lay out your money for that which is not bread? and your strength for that which will not, which cannot profit you in the day that you must make up your account; and all your works must be tried by fire? Ah! that such souls would now at last, *buy the truth, and sell it not.* Remember, you can never over-buy it, whatsoever you give for it, you can never sufficiently sell it, if you should have all the world in exchange for it.

It is said of *Cesar*, That he had greater care of his Books, than of his Royal Robes; for swimming through the waters to escape his Enemies, he carried his Books in his hand above the waters, but lost his Robes. Ah! what are *Casars* Books to Gods

Errour as a glasse, is bright, but brittle, and cannot endure the hammer, or fire, as gold can, which though rub'd, or melted, remains firm and orient.

Major fuit cura Caesaris libellorum quam purpure.

Gods Books? Well, remember this, that one day, yea, one hour spent in the study of Truth, or spreading abroad of Truth, will yield the soul more comfort and profit, than many thousand years spent in the study and spreading abroad of corrupt and vain opinions, that have their rise from Hell, and not from Heaven; from the god of this world, and not from that God that shall at last judge this world, and all the corrupt opinions of men.

The fourth Remedy

4 Remedy.

One old piece of Gold, is worth a thousand new Counters, and one old truth of God is more worth than a thousand new errors.

True hatred is
 to the whole
 kind 'Tis sad
 to frown upon
 one error
 and smile upon
 another.

Against this Device of Satan, is, To hate, reject, and abominate all those Doctrines and Opinions that are contrary to Godliness, and that open a doore to prophaneness, and all such doctrines and opinions, that require men to hold forth a strictness, above what the Scripture requireth: And all such doctrines and opinions, that doe advance and lift up corrupted nature, to the doing of supernaturall things, which none can doe, but by that supernatural power that raised Christ from the grave: And all such opinions, that doe lift up our own righteousness, in the roome of Christs righteousness; that place good works in the Throne of Christ, and makes them Co-partners with Christ, &c. And all those

those opinions and doctrines, that doe so set up, and cry up Christ & his righteousness, as to cry down all duties of holiness, and righteousness: And all those doctrines and opinions, that do make the glorious and blessed priviledges of believers in the dayes of the Gospel, to be lesser, fewer, and weaker, then they were in the time of the Law. Ah! did your souls arise with a holy hatred, and a strong indignation against such doctrines and opinions, you would stand when others fall, and you would shine as the Sun in her glory, when many, that were once as shining Stars, may go forth as stinking snuffs.

Gideon had seventy Sons, and but one Bastard, and yet that Bastard destroyed all the rest. Judges 8. 13. One turn may bring a man quite out of the way.

The Fifth Remedy

Against this Device of Satan, is, To hold fast the Truth; as men take no hold on the Arm of flesh, till they let go the arm of God: so men take no hold on error, till they have let go their hold of Truth; therefore hold fast the Truth. Truth is thy Crown, hold fast thy Crown, and let no man take thy Crown from thee. Hath not God made Truth sweet to thy soul? yea, *sweeter than the Honey, or the Honey-comb*, and wilt not thou go on to Heaven, feeding upon Truth, that heavenly Honey-comb, as *Sampson* did of his Honey-comb. Ah soules! have you not

K

found

5 Remedy.

Jer. 17. 5.

2 Tim. 1. 13.

Titus 1. 9.

The Priests of Mercury when they eat their figs & honey, cryed out (γλυκὴ ἡ ἀληθία) sweet is Truth.

It is with
Truth, as
with some
plants, which
live & thrive.
but in warm
Climates.

found Truth sweetning your spirits, and
cheering your spirits, and warming your
spirits, and raising your spirits, and corro-
borating your spirits? Have not you found
Truth a guide to lead you, a staffe to up-
hold you, a cordiall to strengthen you,
and a Plaister to heale you? And will not
you hold fast the Truth? Hath not Truth
been your best friend in your worst dayes?
Hath not Truth stood by you, when
friends have forsaken you? Hath not
Truth done more for you, then all the
world could doe against you, and will you
not hold fast the Truth? Is not Truth
your right eye, without which you can-
not see for Christ? And your right hand,
with ut which you cannot doe for Christ:
And your right foot, without which you
cannot walk with Christ? And will you
not hold fast Truth? Oh! hold fast the
Truth in your judgments, and understand-
ings, in your wills and affections, in your
profession and conversation.

Truth is more precious then gold, or
Rubies, *and all the things thou canst desire,*
are not to be compared to her. Truth is that
heavenly glasse, wherein we may see
the lustre, and glory of divine wisdom,
power, greatnesse, love, and mercifulnesse.
In this glasse you may see the face of
Christ, the favour of Christ, the riches of
Christ, and the heart of Christ, beating
and

and working sweetly towards your souls. Oh! let your soules cleave to Truth, as Ruth did to Naomi, and say, *I will not leave Truth, nor return from following after Truth, but where Truth goes, I will goe, and where Truth lodgeth, I will lodge, and nothing but death shall part Truth and my soul.* What John said to the Church of Philadelphia, I may say to you; *Hold fast that which thou hast, that no man take thy Crown.* The Crown is the top of Royalties, such a thing is Truth, *Let no man take thy Crown. Hold fast the faithfull word,* as Titus speaks. You were better let go any thing than Truth; you were better let go your honours, and riches, your friends, and pleasures, and the worlds favours; yea, your nearest, and dearest relations, I, your very lives, than to let goe Truth. Oh! keep the Truth, and Truth will keep you safe and happy for ever. Blessed are those soules that are kept by Truth.

The Sixth Remedy

Against this Device of Satan, is, To keep humble; Humility will keep the soul free from many darts of Satans casting, and erroneous snares of his spreading. As low Trees and shrubs are free from many violent gusts and blasts of

K 2

wind,

Ruth L. 15, 16.

Though I cannot dispute for the truth, yet I can dye for the truth, said that blessed Martyr.

Tit. L. 9.

Ἀνταρξήσεσθαι
Hold fast as with tooth and naile, against those that would snatch it from us.

6 Remedy.

I have read of one, who seeing in a vision many snares of the Devil spread upon the earth, he sate down mourning.

& said within himself (*Quia per transiet ista*) who shall pass thorow these? whereunto he heard a voyce answering (*humilitas per transiet*) humility shall pass thorow them.

Psal. 25. 9.

גְּנוּנִים יְהוָה יְהוָה

Gnanavim, from Gnanah, which signifies the humble or afflicted.

The high Tide quickly ebbs, and the highest Sun is presently declining. You know how to apply it.

wind, which shake and rend the taller Trees; so humble souls are free from those gusts and blasts of error, that rend and tear proud lofty soules. Satan and the world hath least power to fasten errors upon humble soules. The God of Light and Truth delights to dwell with the humble; and the more Light and Truth dwells in the soul, the further off darkness and error will stand from the soul. The God of grace pours in grace into humble soules, as men pour liquor into empty vessels; and the more grace is poured into the soul, the lesse error shall be able to over-power the soul, or to infect the soul.

That's a sweet word in *Psalms. 25. 9.* *The meeke (or, the humble) will he guide in judgement, and the meek will he teach his way.* And certainly, soules guided by God, and taught by God, are not easily drawn aside into wayes of error. Oh! take heed of spiritual pride; pride fills our fancies, and weakens our graces, and makes room in our hearts for error. There are no men on earth so soon entangled, and so easily conquered by error, as proud soules. Oh! 'tis dangerous to love to be wise above what is written; to be curious, and unsober in your desire of knowledge, and to trust to your own capacities and abilities, to undertake to pry

into

into all secrets, and to be puffed up with a carnal mind. Souls that are thus a soaring up, above the bounds and limits of humility, usually fall into the very worst of errors, as experience doth daily evidence.

The proud soule is like him that gazed upon the Moon, but fell into the pit.

The Seaventh Remedy

Against this Device of Satan, is, solemnly to consider, The great evils that errors have produced. Error is a fruitful mother, and hath brought forth such monstrous Children, as hath set Towns, Cities, and Nations on fire. Error is that whorish woman, *that hath cast down many, wounded many, yea, slain many strong men, and many great men, and many learned men, and many professing men* in former times, and in our time, as is too evident to all that are not much left of God, destitute of the Truth, and blinded by Satan. Oh the graces that error hath weakned, and the sweet joyes and comforts that error hath clouded, if not buried. Oh the hands that error hath weakned, the eyes that error hath blinded, the judgements of men that error hath perverted, the minds that error hath darkened, the hearts that error hath hardned, the affections that error hath cooled, the consciences that error hath scared, and

7 Remedy.

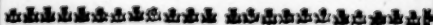
Errors in conscience produce many great evils, not only (*ad intra*) in mens own souls, but also (*ad extra*) in humane affairs.

the lives of men that error hath polluted. Ah souls! can you solemnly consider of this, and not tremble more at error, than at Hell it selfe? &c.

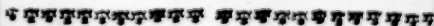
*The Twelfth Device that
Satan hath to draw
the soul to
sin, is,*

12 Device.

TO affect wicked company, to keep wicked society; and oh! the horrid impieties and wickednesses that Satan hath drawn men to sin, by working them to fit and associate themselves with vain persons.



Now



Now the Remedies against
this Device of the De-
vil, are these
that follow.

The first Remedy

1 Remedy.

Against this Device of Satan, is, To dwell (till your hearts be affected) upon those Commands of God that do expressly require us to shun the society of the wicked. Ephes. 5. 11. *And have no fellowship with the unfruitfull works of darkness, but rather reprove them.* Proverbs 5. 14, 15, 16. *Enter not into the path of the wicked, and goe not in the way of evil men. Avoid it, passe not by it, turn from it, and passe away.* 1 Cor. 5. 9, 10, 11. 2 Thess. 3. 6. Prov. 1. 10. to 15. Turn to these Scriptures, and let your soules dwell upon them, till a holy indignation be raised in your souls, against fellowship with vain men. *God will not take the wicked by the hand, as Job speaks, why then should you? Gods commands are not like those that are easily reversed, but they are like those of the Medes, that cannot be changed. If these Commands be not now observed by thee, they will at*

*Non parentum
aut majorum
auctoritas sed
Dei decentis
imperium. Jer.*
The Com-
mands of God
must out-
weigh all au-
thority and
example of
men.

laist be witnesses against thee, and millstones to sink thee, in that day that Christ shall judge thee.

The second Remedy

2 Remedy.

Eusebius reports of *John* the Evangelist that he would not suffer *Cerinthus* the Heretick, in the same bath with him lest some judgement should abide them both. *Euseb. lib. 3. cap. 25.* A man that keepeth ill company, is like him that walketh in the Sun, tanned insensible.

Proy. 13. 20.

Against this Device of Satan, is, seriously to consider, That their company is very infectious and dangerous, as is clear from the Scriptures above mentioned. Ah! how many have lost their names, and lost their estates, and strength, and God, and Heaven, and souls, by society with wicked men? As ye shun a stinking carcase; as the Sea-man shuns sands, and Rocks, and shelves; as ye shun those that have the plague-sore running upon them: so should you shun the society of wicked men. As weeds endanger the corn, as bad humours endanger the blood, or as an infected house the neighbourhood: so doth wicked company the soule.

Be a Heathen man, being at Sea in a great storm, and perceiving many wicked men with him in the ship, calling upon the Gods; Oh saith he, forbear prayer, hold your tongues, I would not have the Gods take notice that you are here, they will sure drown us all, if they should. Ah Sirs! could a Heathen see so much danger in the society of wicked men, and can you see none?

The third Remedie

Against this Device of Satan, is To look alwayes upon wicked men, under those names & notions that the Scripture doth set them out under. The Scripture calls them *Lions* for their fierceness, and *Bears* for their cruelty, and *Dragons* for their hideousness, and *Dogs* for their filthiness, and *Wolves* for their subtileness. The Scripture stiles them *Scorpions*, *Vipers*, *Thornes*, *Briars*, *Thistles*, *Brambles*, *stubble*, *dirt*, *chaffe*, *dust*, *droffe*, *smoake*, *scum*, as you may see in the margent. 'Tis not safe to look upon wicked men under those names and notions that they set out themselves by, or that flatterers set them out by, this may delude the soul; but the looking upon them under those names and notions that the Scripture sets them out by, may preserve the soul from frequenting their company, and delighting in their society. Do not tell me what this man calls them, or how such and such count them; but tell me, how doth the Scripture call them? how doth the Scripture count them? As *Nabals* name was, so was his nature; and as wicked mens names are, so are their natures: You may know well enough what is within them, by the apt names that the Holy Ghost hath given them.

2 Remedy.

2 Tim. 4. 17.

Isa. 11. 7. 29.

Ezek. 3. 10.

Mat. 16. 9.

Rev. 3. 5. 10.

Mat. 3. 7.

Isa. 10. 17. 27.

Ch. 4. 55. 13.

Ezek. 26.

Judg. 9. 14.

Job 21. 18.

Psal. 28. 42.

Psal. 14. 18.

Psal. 42.

Ezek. 22. 18, 19.

Isa. 65. 5.

Ezek. 24. 6.

Lactant. sayes

of Lucian (Nec

dum, nec homi-

nibus pepercit)

he spared nei-

ther God, nor

man, such

Monsters are

wicked men,

which should

render their

company to

all that have

tasted of the

sweetnesse of

Divine love,

a burthen, and

not a delight.

The

The Fourth Remedy

4 Remedy.

OLord, let
me not go to
Hell, where
the wicked
are, for Lord,
thou know-
est, I never
loved their
company
here, said a
gracious Gen-
tlewoman
when she
was to dye,
being in
much trouble
of Consci-
ence.
2 Pet. 2. 7, 8.
Vide. *Bezan.*

Against this Device of Satan, is, so-
lemnly to consider, That the socie-
ty and company of wicked men, have
been a great grief and burden to those pre-
cious souls that were once glorious on
Earth, and are now triumphing in Hea-
ven. *Psal. 120. 5, 6. Woe is me that I dwell
in Mesech, that I sojourn in the Tents of Kedar.
My soule hath long dwelt with him that hateth
peace. So Jeremiah, Oh that I had in the
wilderneffe a lodging place of wayfaring men,
that I might leave my people, and go from them;
for they be all adulterers, an Assembly of trea-
cherous men, Jer. 9. 2. So they vexed Lots
righteous soul by their filthy conversation; they
made his life a burden, they made death
more desireable to him than life; yea,
they made his life a lingring death. Guilt
or grief is all the good gracious souls get
by conversing with wicked men.*

The



The second thing to be shewed, is,

The severall Devices that Satan hath (as to draw souls to sin, so) to keep souls from Holy Duties; to hinder souls in Holy Services, and to keep them off from Religious performances.

And he shewed me Joshua the high Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.

Zech. 3. 1.

The truth of this I shall shew you in the following particulars.

The

*The First Device that Satan
hath to draw soules from
holy duties, and to keep
them off from Reli-
gious services,
is,*

I Device.

The beauty
of the world
soils a Chri-
stian more
than the
strength; the
flattering
Sun-shine,
more than the
blustering
storm.
In storms we
keep our
Garments
close about
us.

BY presenting the world in such a dress, and in such a garb to the soul, as to insnare the soul, and to win upon the affections of the soul; he represents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. 'Tis true, this took not Christ, because Satan could find no matter in him for his temptation to work upon; so that he can no sooner cast out his golden bait, but we are ready to play with it, and to nibble at it; he can no sooner throw out his golden Ball, but men are apt to run after it, though they loose God and their souls in the pursuit. Ah! how many professors in these dayes have for a time followed hard after God, Christ, and Ordinances, till the Devil hath set before them the world in all its beauty and bravery, which hath so bewitched their souls, that they have growne to have low thoughts

thoughts of holy things, and then to be cold in their affections to holy things, and then to slight them, and at last, with the young man in the Gospel, to turn their backs upon them. Ah! the time, the thoughts, the spirits, the hearts, the souls, the duties, the services, that the inordinate love of this wicked world doth eat up, and destroy, and hath eat up, and destroyed. Where one thousand are destroyed by the worlds frowns, ten thousand are destroyed by the worlds smiles. The world *Siren*-like, it sings us, and sinks us; it kisses us, and betrays us, like *Judas*; it kisses us, and smites us under the fifth rib, like *Joab*. The honours, splendor, and all the glory of this world are but sweet poysons, that will much endanger us, if they do not eternally destroy us. Ah! the multitude of souls that have surfeited of these sweet baits, and died for ever.

The Inhabitants of *Nisus* are deaf by the noyse of the waters: so the world makes such a noyse in mens ears, that they cannot hear the things of heaven, The world is like the swallows dung, that put out *Tobias* eyes.

The Champions could not wring an Apple out of *Milo's* hand, by strong hand, but a fair maid by fair means got it presently.

Now

Now the Remedies against
this Device of Satan
are these that
follow.

The First Remedy

1 Remedy.

The Prior in
Melanson,
sold his
hands up and
down in a
Bason full of
Angels, thin-
king thereby
to have char-
med his Gour,
but it would
not doe.

Nugor the *Sy-
thian*, despi-
sing the rich
presents and
Ornaments
that were
sent unto him
by the Empe-
rour of Con-
stantinople,

Against this Device of Satan, is, To dwell upon the impotency and weaknes of all these things here below; they are not able to secure you from the least evill: They are not able to procure you the least desireable good. The Crown of gold cannot cure the head-ach; nor the Velvet slipper ease the Gour; nor the Jewel about the neck cannot take away the pain of the teeth. The Frogs of *Egypt* entered into the rich mens houses of *Egypt*, as well as the poor; our daily experience doth evidence this, That all the honours, and riches, &c. that men enjoy, cannot free them from the Collick, the Feaver, or lesser Diseases. Nay, that which may seem most strange, is, That a great deal of wealth cannot keep men from falling into extream poverty. *Judg. 1. 6.* you shall find seventy Kings with their fingers and toes cut off, glad like whelps to lick up crumbs under another Kings Table;

ble; and shortly after, the same King that brought them to this penury, is reduced to the same poverty and misery. Why then should that be a bar to keep thee out of Heaven, that cannot give thee the least ease on Earth.

asked whether those things could drive away calamities, diseases, or death.

The Second Remedy

Against this Device of Satan, is, To dwell upon the vanity of them, as well as upon the impotency of all worldly good. This is the sum of *Solomons Sermon*, *Vanity of vanity, and all is vanity*. This our first Parents found, and therefore named their second Son *Abel*, or *vanity*. *Solomon* that had tried these things, and could best tell the vanity of them, he Preacheth this Sermon over again and again, *Vanity of vanity, and all is vanity*. 'Tis sad to think how many thousands there be that can say with the Preacher, *Vanity of vanity, all is vanity*, nay, swear it, and yet follow after these things, as if there were no other glory, nor felicity, but what's to be found in those things they call *Vanity*. Such men will sell Christ, Heaven, and their souls for a trifle, that call these things vanity, but doe not cordially believe them to be vanity, but set their hearts upon them, as if they were their Crown, the top of all their Royalty, and

2 Remedy.

Gilimer K. of Vandals, led in triumph by Belesarius, cried out, Vanity of vanity all is vanity.

The fancy of *Lucian*, who placeth *Charon* on the top of an high Hill, viewing all the affairs of men living, and looking on their greatest Cities as little *BIRDS-NESTS*, is very pleasant.

Oh the imperfection, the ingratitude, the levity, the inconstancy, the perfidiousness of those creatures we must servilly affect.

Ah! did we but weigh mans pain with his payment; his crosses, with his mercies; his miseries with his pleasures; we should then see that there is nothing got by the bargain, and conclude, *Vanity of vanity, all is vanity.*

and glory. Oh! let your souls dwell upon the vanity of all things here below, till your hearts be so thoroughly convinced and perswaded of the vanity of them, as to trample upon them, and make them a foot-stool for Christ to get up, and ride in a holy triumph in your hearts.

Chrysostome said once, That if he were the fittest in the world, to preach a Sermon to the whole world, gathered together in one Congregation, and had some high Mountain for his Pulpit, from whence he might have a prospect of all the world in his view, and were furnished with a voyce of Brasse, a voyce as loud as the Trumpet of the Arch-Angel, that all the world might hear him, he would choose to preach upon no other Text then that in the Psalms, O mortal men, how long will ye love vanity, and follow after leasing?

Tell me, you that say all things under the Sun are vanity, if you do really believe what you say; why doe you spend more thoughts and time on the world, than you do on Christ, Heaven, and your immortal souls? Why doe you then neglect your duty towards God, to get the world? Why do you then so eagerly pursue after the world? and are so cold in your pursuing after God, Christ, and Holiness? Why then are your hearts so exceedingly raised, when the world comes

in,

in, and smiles upon you; and so much dejected, and cast down, when the world frowns upon you, and with *Jonahs* gourd withers before you.

The Third Remedy

Against this Device of Satan, is, To dwell much upon the uncertainty, the mutability, and inconstancy of all things under the Sun. Man himself is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor feeble, dying flash. All temporals are as transitory as a hasty head-long torrent, a shadow, a Ship, a Bird, an Arrow, a Post that passeth by; *Why shouldest thou set thine eyes upon that which is not?* saith Solomon: And saith the Apostle. *The fashion of this world passeth away. Heaven only hath a foundation; Earth hath none, but is hanged upon nothing,* as *Job* speaks. The Apostle willed *Timothy*, to Charge rich men that they be not high-minded, nor put their trust in uncertain riches. They are like bad Servants, whose shooes are made of running leather, and will never tarry long with one Master: as a bird hoppeth from Tree to Tree; so doe the honours and riches of this world, from man to man; let *Job* and *Nebuchadnezzar* testifie this

3 Remedy.

Riches were never true to any that trusted to them; they have deceived men, as *Job's* Brook did the poor Traveller, in the Summer season.

1 Cor. 7. 31. *οὐκ ἔσμεν* intimateth, that there is nothing of any firmnesse, or solid consistence in the Creature.

L

truth;

The most renowned *Frederick* lost all, and sued to be made but Sexton of the Church that himself had built.

I have read of a poor Fisherman, who while his nets were a drying, slept upon the Rock, and dreamed that he was made a King, on a sudden starts up, and leaping for joy, fell down from the Rock, and in the place of his imaginary felicities, looses his little portion of pleasures.

truth: who fel from great wealth, to great want. No man can promise himself to be wealthy till night; one storm at Sea, one coal of fire, one false friend, one unadvised word, one false witness may make thee a beggar, and a prisoner all at once. All the riches and glory of this world is but as smoak and chaffe that vanisheth; *As a dream and vision in the night that tarrieth not.* As if an hungry man dreameth, & thinketh that he eateth, and when he awaketh, his soul is empty; and like a thirsty man, which thinketh he drinketh, and behold when he is awaked, his soul is faint, as the Prophet *Esay* saith. Where is the glory of *Solomon*? the sumptuous buildings of *Netuchadnezzar*? the nine hundred Chariots of *Sisera*? the power of *Alexander*? the authority of *Augustus*, that commanded the whole world to be taxed? Those that have been the most glorious, in what men generally account glorious, & excellent, have had inglorious ends; As *Sampson* for strength; *Abfolom* for beauty; *Achitophel* for policy; *Haman* for favour; *Asael* for swiftnesse; *Alexander* for great Conquest, and yet after twelve years poysoned; the same you may see in the mighty foure Kingdomes. The *Caldean*, *Persian*, *Grecian*, and *Roman*, how soon were they gone, and forgotten. Now rich, now poor, now full, now empty, now in favour,

vour, anon out of favour, now honourable, now despised, now health, now sickness, now strength, now weaknesse. Oh! let not these uncertain things keep thee from those holy services, and heavenly employments, that may make thee happy for ever, and render thy soul eternally blessed, and at ease, when all these transitory things shall bid thy soul an everlasting farewell.

The Fourth Remedy

Against this Device of Satan, is, seriously to consider, That the great things of this world are very hurtful, and dangerous to the outward and inward man, through the corruptions that be in the hearts of men; oh! the rest, the peace, the comfort, the content that the things of this world do strip many men of. Oh the fears, the cares, the envy, the malice, the dangers, the mischiefs, that they subject men to. They oftentimes make men carnally confident. *The rich mans riches are a strong Tower in his imagination. I said in my prosperity I should never be moved.* They often swell the heart with pride, and make men forget God, and neglect God, & despise the Rock of their salvation. *When Iesuxus waxed fat, and was grown thick, and covered with fatnesse, then he forgot God,*

The pomp of this world
John compar-
eth to the
Moon, which
(Crescit &
decreseit) In-
creaseth, and
decreaseth.
Apoc. 12. 1.

4 Remedy.

Henry the se-
cond hearing
Mantz his
chief City to
be taken, used
this blasphemous
speech,
I shall never
(saith he) *love*
God any more
that suffered a
City so dear to
me, to be taken
from me.

When one
presented An-
tipater King of
Macedonia,
with a Book

treating of
Happineſſe,
his answer
was (*ouſchala-
zo*) I have no
leiſure.

That ſoure
good mothers
beget four
bad daugh-
ters; great fa-
miliarity be-
gets contempt;
truth hatred;
vertue envy;
riches igno-
rance, is a
French Pro-
verb.

Gen. 13. 2.
כבר

Polyartes be-
ſtowed five
Talents for a
gift upon one
Anavion, who
for 2 nights
after was ſo
troubled with
care how to

God, and forſook God that made him, and light-
ly eſteemed the Rock of his ſalvation, as *Moses*
ſpake. Ah! the time, the thoughts, the ſpi-
rits that the things of the world consumes
and ſpends. Oh! how doe they hinder
the actings of faith upon God? How do
they interrupt our ſweet communion
with God? How do they abate our love
to the people of God? And cool our love
to the things of God? And work us to act
like thoſe that are moſt unlike to God?
Oh! the deadneſſe, the barrenneſſe that
doth attend men under great outward
mercies. Oh! the riches of the world
chokes the word; that men live under the
moſt ſoul-ſearching, and ſoul-inriching
means with lean ſouls; though they have
full purſes, though their cheſts are full of
ſilver, yet their hearts are empty of grace.
In *Gen. 13. 2.* 'tis ſaid, that *Abraham* was
very rich in Cattell, in ſilver, and in gold. Ac-
cording to the Hebrew (*Chabbedgh*) 'tis
Abraham was very heavy; to ſhew, that
riches are a heavy burden, and a hinde-
rance many times to Heaven, and happi-
neſſe.

King *Henry the Fourth* asked the Duke
of *Alva*, if he had obſerved the great Ec-
clipſe of the Sun which had lately hap-
pened, No (ſaid the Duke) I have ſo
much to doe on Earth, that I have no leiſure to
look up to Heaven. Ah! that this
were

were not true of most professors in these dayes, 'tis very sad to think, how their hearts and time is so much taken up with earthly things, that they have scarce any leisure to look up to heaven, or to look after Christ, and the things that belong to their everlasting peace.

Riches, though well got, yet are but like to *Manna*, those that gathered lesse had no want, and those that gathered more, 'twas but a trouble and annoyance to them. The world is troublesome, and yet it is loved; what would it be, if it were peaceable? You imbrace it, though it be filthy, what would you do if it were beautiful? You cannot keep your hands from the Thorns, how earnest would you be then in gathering the Flowers? The world may be fitly likened to the Serpent *Scytale*, whereof it is reported, that when she cannot overtake the flying passenger, she doth with her beautiful colours so astonish and amaze them, that they have no power to pass away, till she have stung them. Ah! how many thousands are there now on earth, that have found this true by experience, that have spun a fair thread to strangle themselves, both temporally and eternally, by being bewicht by the beauty and bravery of this enticing world.

keep them, and how to bestow them, as he carried them back again to *Polycrates*, saying, they were not worth the pains which he had already taken for them.

Sicily is so full of sweetflowers, that dogs cannot hunt there: And what do all the sweet contents of this world, but make us lose the scent of Heaven.

The Fifth Remedy

5 Remedy.

Hark Scholar,
said the Har-
lot to *Apulei-
us*, 'Tis but a
bitter sweet
that you are
so fond of.
Surely all the
things of this
world are but
bitter sweets.

Against this Device of Satan, is, To consider, That all the felicity of this world is mixt; our light is mixt with darknesse, our joy with sorrow, our pleasures with pain, our honour with dishonour, our riches with wants. If our sight be spiritual, clear, and quick, we may see in the felicity of this world, our wine mixt with water, our Honey with Gall, our sugar with wormwood, and our Roses with prickles. Sorrow attends worldly joy, danger attends worldly safety, losse attends worldly labours, tears attend worldly purposes. As to these things, mens hopes are vain, their sorrow certain, and joy fained. The Apostle calleth this world *A sea of glasse*; a sea for the trouble of it, and glasse for the brittleness and bitterness of it. The honours, profits, pleasures, and delights of this world, are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, surrounded with many bryars.

The

The sixth Remedy

Against this Device of Satan, is, To get better acquaintance, and better assurance of more blessed and glorious things. That which raised up their spirits, Heb. 10. & 11. to trample upon all the beauty, bravery, and glory of the world, was the acquaintance with, and assurance of better and more durable things: They took joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and a more durable substance. They look't for a house that had foundations, whose builder and maker was God: And they look't for another Countrey, even an heavenly. They saw him that was invisible, and had an eye to the recompence of reward. And this made them count all the glory and bravery of this world, to be poor, and contemptible for them to set their hearts upon. The maine reason why men dote upon the world, and damn their souls to get the world, is, Because they are not acquainted with a greater glory. Men ate Acorns, till they were acquainted with the use of Wheat. Ah! were men more acquainted with what union and communion with God means; what 'tis to Have a new name, and a new stone, that none knows, but he that hath it. Did they

6 Remedy.

Let Heaven be a mans object, and earth will soon be his abject.

Luther being at one time in some wants, it happened that a good sum of monie was unexpectedly sent him by a Noble man of Germany, at which being something amazed, he said, I fear that God will give me my reward here, but I protest I will not be so satisfied.

but tast more of Heaven, and live more in Heaven, and had more glorious hopes of going to Heaven; ah! how easily would they have the Moon under their feet.

* *Huiusmodi
comparando
sunt opes quæ
cum naufragio
simul enitent.*

There is, saith
Augustine,
(*bona Throni*)
Goods of the
Throne: and
there are (*bona
Scabelli*)
Goods of the
foot stool.

When *Basil*
was tempted
with money,
and prefer-
ments saith he
give me mo-
ney that may
last for ever,
and glory
that may
eternally

It was an excellent saying of *Lewis* of *Bavay*, Emperour of Germany, * *Such Goods are worth getting and owning, as will not sink, or wash away, if a shipwrack happen, but will wade and swim out with us.* It is recorded of *Lazarus*, That after his Resurrection from the dead, he was never seen to laugh, his thoughts and affections were so fixt in Heaven, though his body was on earth; and therefore he could not but slight temporal things, his heart being so bent and set upon eternals. There are goods of the Throne of Grace, as God, Christ, the Spirit, Adoption, Justification, Remission of sin, peace with God, and peace with Conscience: And there are Goods of the foot-stool, as honours, riches, the favour of Creatures, and other comforts & accommodations of this life: Now he that hath acquaintance with, and assurance of the Goods of the Throne, will easily trample upon the Goods of the footstool. Ah! that you would make it your businesse, your work, to mind more, and make sure more to your own souls, the great things of eternity, that will yield you joy in life, and peace in death, and a Crown of Righteousness in the

the day of Christs appearing; and that will lilt up your souls above all the beauty and bravery of this bewitching world; that will raise your feet above other mens heads. When a man comes to be assured of a Crown, a Scepter, the Royal Robes, &c. he then begins to have low, mean, & contemptible thoughts of those things that before he highly prized: So will assurance of more great and glorious things breed in the soul a holy scorn, and contempt of all these poor, mean things, which the soul before did value above God, Christ, and Heaven, &c.

flourish; for the fashion of this world passeth away, as the waters of a River that runs by a City.

The seventh Remedy

Against this Device of Satan, is, seriously to consider, That true happinesse and satisfaction is not to be had in the injoyment of any worldly good. True happinesse is too big, and too glorious a thing, to be found in any thing below that God that is a Christians (*summum bonum*) chiefest good. The blessed Angels, these glistering Courtiers, have all felicities and blessednesses; and yet have they neither gold, nor silver, nor jewels, nor none of the beauty and bravery of this world; certainly, if happinesse was to be found in these things, the Lord Jesus, who is the Right & Royal Heir of all things, would have

7 Remedy.

True happinesse lies only in our injoyment of a suitable good, a pure good, a totall good, and an eternall good; & God is only such a good, and such a good can only satisfie the soul of man.

Philosophers could say, that he was never a happy man, that might afterwards become miserable.

Gregory the Great, used to say, He is poor, whose ioul is void of grace; not whose Coffers are empty of money.

have exchanged his Cradle for a Crown; his Birth-chamber (a stable) for a Royal Palace; his poverty for plenty; his despised followers, for shining Courtiers; and his mean provisions, for the choicest delicacies, &c. Certainly happinesse lyes not in those things that a man may enjoy & yet be miserable for ever. Now a man may be great, and graceless, with *Pharaoh*; honourable, and damnable, with *Saul*; rich, and miserable, with *Dives*, &c. therefore happinesse lyes not in these things. Certainly happiness lyes not in those things that cannot comfort a man upon a dying bed; is it honours, riches, or friends, &c. that can comfort thee when thou comest to dye? Or is it not rather faith in the blood of Christ; the witness of the Spirit of Christ; the sense and feeling of the love and favour of Christ, and the hopes of eternally reigning with Christ? Can happiness lye in those things that cannot give us health, or strength, or ease, or a good nights rest, or an hours sleep, or a good stomach? Why, all the honours, riches, & delights of this world cannot give these poor things to us; therefore certainly, happinesse lyes not in the injoyment of them, &c. And surely happiness is not to be found in those things that cannot satisfie the soules of men: Now none of these things can satisfie the soule.

soul of man. He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity, saith the wise man. The barren womb, the Horse-leeches daughter, the grave and Hell will as soon be satisfied, as the soule of man will by the enjoyment of any worldly good. Some one thing or other will be for ever wanting to that soul that hath none but outward good to live upon. You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a Triangle, as the heart of man with any thing here below. A man may have enough of the world to sink him, but he can never have enough to satisfie him, &c.

Anima rationalis in ceteris omnibus occupari potest impleri non potest.

The reasonable soul may be busied about other things, but it cannot be filled with them.

The Eighth Remedy

Against this Device of Satan, is, solemnly to consider of the Dignity of the soul. Oh the soul of man is more worth than a thousand worlds; 'tis the greatest abasing of it that can be, to let it dote upon a little shining earth, upon a little painted beauty, and fading glory, when it's capable of union with Christ, of communion with God, and of enjoying the eternal vision of God.

Seneca could say, *I am too great, and born to greater things, than that I should be a slave to my body.* Oh! doe you say, my

8 Remedy.

Plutarch tells of *Themistocles* that he accounted it not to stand with his state to stoop down to take up the spoiles the Enemies had scattered in flight, but

faith to one of
his followers,

(ΑΓΓΕΛΟΥΤΩ

ΕΥ ΔΕ ΚΑΙ

ΘΑΥΜΟΝΑΝ)

you may, for
you are not
Themistocles.

O what a sad
thing is it that
a Heathen
should set his
feet upon
those very
things that
most profes-
sors set their
hearts, and for
the gain of
which, with
Balaam, many
run the ha-
zard of loo-
sing their im-
mortal souls
for ever.

my soul is too great, and born to greater
things, then that I should confine it to a
heap of white and yellow earth.

I have been the longer upon the Re-
medies that may help us against this dan-
gerous Device of Satan, because he doth
usually more hurt to the souls of men by
this Device, than he doth by all other De-
vices. For a close, I wish, as once *Chryso-
stome* did, that that sentence, *Eccel. 2. 11.*
(*Then I looked on all the works that my hands
had wrought, and on the labour that I had
laboured to doe, and behold all was vanity and
vexation of spirit, and there was no profit under
the Sun*) were engraven on the door-
posts into which you enter, on the Tables
where you sit, on the dishes out of which
you eat, on the Cups out of which you
drink, on the bed-steads where you lye,
on the walls of the house where you
dwell, on the Garments which you
weare, on the Heads of the Horses on
which you ride, and on the foreheads of
all them whom you meet, that your souls
may not by the beauty and bravery of the
world be kept off from those holy and
heavenly services that may render you
blessed while you live, and happy when
you dye; that you may breath out your
last into his bosome who lives for ever,
and who will make them happy for ever,
that prefer Christs spirituals & eternals,

above

above all temporall, transitory things.

*The second Device that Satan
hath to draw soules from
holy duties, & to keep
them off from Reli-
gious services,
is,*

BY presenting to them the danger, the
losses, and the sufferings that do at-
tend the performance of such and such
religious services. By this Device Satan
kept close those that believed on Christ,
from confessing of Christ, in *John 12. 42.*
*Neverthelesse among the chief Rulers also, ma-
ny believed on him; but because of the Phari-
sees they did not confesse him, lest they should be
put out of the Synagogue.* I would walk in
all the wayes of God, I would give up my
self to the strictest way of holinesse; but I
am afraid dangers will attend me on the
one hand, and losses, and happily such
and such sufferings on the other hand,
saith many a man. Oh! how should we
help our selves against this Temptation,
and Device of Satan?

2 Device.

Now

Now the Remedies against
this Device of Satan,
are these that
follow.

The First Remedy

1 Remedy.

*Nemo proprie
laeditur nisi à
seipso.* No bo-
dy is proper-
ly hurt, but
by himself,
and his own
fault.

Gordius that
blessed Mar-
tyr accounted
it a losse to
him, not to
suffer many
kinds of tor-

Against this Device of Satan, is, to
consider, That all the troubles and
afflictions that you meet with in a way
of righteousness, shall never hurt you, they
shall never harm you. *And who is he that
shall harm you, if you be followers of that which
is good?* saith the Apostle, *i. e.* none shall
harm you. Natural conscience cannot
but doe homage to the Image of God
stamped upon the natures, words, works,
and lives of the godly; as we may see in
the carriage of *Nebuchadnezzar* and *Dari-
us* towards *Daniel*. All the afflictions and
troubles that do attend men in a way of
righteousness, can never rob them of
their Treasure, of their Jewels; they may
rob them of some light slight things, as
the sword that is by their side, or the stick
in their hand, or of the flowers or ribbons
that be in their hats. The Treasures of a
Saint are the presence of God, the favour
of God, union & communion with God;
the

the pardon of sin, the joy of the Spirit, the peace of conscience; which are Jewels that none can give but Christ, nor none can take away but Christ. Now, why should a gracious soule keep off from a way of holiness, because of afflictions? when no afflictions can strip a man of his Heavenly Jewels, which are his Ornaments, and his safety here, and will be his happinesse and glory hereafter. Why should that man be afraid, or troubled for storms at Sea, whose treasures are sure in a friends hand upon Land? Why, a believers Treasure is always safe in the hands of Christ; his life is safe, his soul is safe, his grace is safe, his comfort is safe, and his Crown is safe in the hand of Christ. *I know him in whom I have believed, and that he is able to keep that which I have committed unto him, untill that day, saith the Apostle.* The Childs most precious things are most secure in his fathers hands, so are our souls, our graces, and our comforts, in the hand of Christ.

tures; he saith, tortures are but tradings with God for glory. The greater the Combate is, the greater is the following reward.

That was a notable speech of Luther, Let him that died for my soul, see to the salvation of it.

2 Tim. 1. 12.

The

The Second Remedy

2 Remedy.

Will. Flower, (Martyr) said That Heaven should as soon fall, as I will forsake my profession, or budge in the least degree from it. So Sanctus being under as great torment as you have read of, cries out Christianus sum, I am a Christian. No torment could work him to decline the service of God. I might produce a cloud of witnesses; but if these do not work you to be noble and brave, I am afraid more will not.

Against this Device of Satan, is, To consider, That other precious Saints that were shining lights on earth, and are now triumphing in Heaven, have held on in Religious services, notwithstanding all the troubles and dangers that have surrounded them. *Nehemiah* and *Ezra* were surrounded with dangers on the left hand and on the right, and yet in the face of all they hold on building the Temple; and the wall of *Jerusalem*: So *Daniel*, and those precious Worthies, *Psal. 44.* under the want of outward encouragements, and in the face of a world of very great discouragements, their souls clave to God, and his wayes, *Though they were sore broken in the place of Dragons; and covered with the shadow of death; yea, though they were all the day long counted as sheep for the slaughter, yet their hearts were not turned back, neither did their steps decline from his ways.* Though bonds and imprisonments did attend *Paul* and the rest of the Apostles, in every place, yet they held on in their work and service of the Lord; and why then should you degenerate from their worthy examples, which is your duty, and your glory to follow.

The

The Third Remedy

3 Remedy.

Against this Device of Satan, is, solemnly to consider, that all the troubles and dangers that do attend the performance of holy duties, and heavenly services, are but temporal, and momentary; but the neglect of them may lay thee open, to all temporal, spiritual, and eternal dangers. *How shall we escape, if we neglect so great salvation?* He saith not; if we reject, or renounce so great salvation? No, but if we neglect, or shift off so great salvation, how shall we escape?

ἀμελῶσα τις.
Dis-regard,
not care for
it.

That is, we cannot by any way, or means, or device in the world, escape; Divine Justice will be above us, in spite of our very souls. The doing of such and such Heavenly services, may lay you open to the frownes of men; but the neglect of them will lay you open to the frowns of God; the doing of them may render you contemptible in the eyes of men; but the neglect of them may render you contemptible in the eyes of God; the doing of them may be the loss of thy estate, but the neglect of them may be the losse of God, Christ, Heaven, and thy soul for ever; the doing of them may shut thee out from some outward, temporal contents; the neglect of them may shut thee

Francis Xavier
counsel'd
John the third
King of Portuga-
l, to meditate
every
day a quarter
of an hour
upon that
Text,
*What shall it
profit a man to
gain the whole
world, and lose
his soul.*

M

out

out from that excellent matchless glory, *that eye hath not seen; nor ear heard, neither hath it entred into the heart of man.* Remember this, there is no man that breaths but shall suffer more by neglecting those holy and heavenly services that God commands, commends, and rewards, than possibly he can suffer by doing of them.

The fourth Remedy

4 Remedy.

*Perissem nisi
perissem.*

Against this Device of Satan, is, to consider, That God knows how to deliver from troubles, by troubles; from afflictions, by afflictions; from dangers, by dangers. God by lesser troubles and afflictions, doth oftentimes deliver his people from greater, so that they shal say, *We had perished, if we had not perished; we had been undone, if we had not been undone; we had been in danger, if we had not been in danger.* God will so order the afflictions that befall you in the way of righteousness, that your souls shall say, *We would not for all the world, but that we had met with such and such troubles, and afflictions; for surely, had not these befallen us, it would have been worse and worse with us.* Oh! the carnal security, pride, formality, dead-heartednesse, lukewarmnesse, censoriousnesse, and earthlinnesse, that God hath cured us of, by the troubles

troubles and dangers that we have met with, in the wayes and services of the Lord.

I remember a story of a godly man, that as he was going to take shipping for France, he broke his leg, and it pleased providence so to order it, that the ship that he should have gone in, at that very instant was cast away, and not a man saved: So by breaking a bone, his life was saved. So the Lord many times breaks our bones, but 'tis in order to the saving of our lives, and our souls for ever; he gives us a potion that makes us heart-sick, but 'tis in order to the making us perfectly well, and to the purging of us from those ill humors that have made our heads ake, and Gods heart ake, and our souls sick, and heavy to the death, &c. Oh therefore, let no danger or misery hinder thee from thy duty.

*Non essem ego
salvus nisi ista
perissem.*

Anaxagoras.
Had not these
things perisht
I could not
have been
safe, said this
Philosopher,
when he saw
great posses-
ions that he
had lost.

The fifth Remedy

Against this Device of Satan, is, solemnly to consider, That you shall gain more in the service of God, and by walking in righteous and holy wayes, though troubles and afflictions should attend you, then you can possibly suffer, or lose, by your being found in the service of God. *Godlinesse is great gain.* Oh!

5 Remedy.

Tertul. in his Book to the Martyrs, hath an apt saying, (Negotatio est aliquid amittere ut maiora lucrare) i. e. That's right and good merchandize, when something is parted with to gain more: He applieth it to their sufferings, wherein though the flesh lost something, yet the spirit got much more.

the joy, the peace, the comfort, the rest, that Saints meet with in the wayes and service of God. They find that Religious services are not empty things, but things in which God is pleased to discover his beauty and glory to their souls. *My soule thirsts for God (saith David) that I might see thy beauty, and thy glory, as I have seen thee in thy Sanctuary.* Oh! the sweet looks, the sweet words, the sweet hints, the sweet joggings, the sweet influences, the sweet love-letters, that gracious souls have from Heaven, when they wait upon God in holy and heavenly services, the least of which will darken, and outweigh all the bravery & glory of this world, & richly recompence the soul for all the troubles, afflictions, and dangers that have attended it in the service of God. O! the Saints can say under all their troubles, and afflictions, that they have meat to eat, and drink to drink, that the world knows not of: that they have such incomes, such refreshments, such warmings, &c. that they would not exchange for all the honours, riches, and dainties of this world. Ah! let but a Christian compare his external losses, with his spiritual, internal, and external gain, and he shall find, that for every penny that he loses in the service of God, he gains a pound; and for every pound that he loses, he gains a hun-

hundred; for every hundred lost, he gains a thousand; we lose pins in his service, and find Pearls; we lose the favour of the Creature, and peace with the Creature, & happily the comforts and contents of the Creature, and we gain the favour of God, peace with conscience, and the comforts and contents of a better life. Ah! did the men of this world know the sweet that Saints enjoy in afflictions, they would rather chuse *Manasses* iron chain, than his golden Crown; they would rather be *Paul* a Prisoner, than *Paul* wrapt up in the third Heaven. For light afflictions, they shall have a weight of glory; for a few afflictions, they shall have those joyes, pleasures, and contents, that are as the Stars of Heaven, or as the sands of the Sea that cannot be numbred; for momentary afflictions, they shall have an eternal Crown of glory. 'Tis but winking, and thou shalt be in Heaven presently, said the Martyr. Oh! therefore, let not afflictions or troubles work thee to shun the ways of God, or to quit that service that should be dearer to thee than a world, yea than thy very life, &c.

When the Noble General *Zedislaw* had lost his hand in the Wars of the King of Poland, the King sent him a golden hand for it. What we loose in Christs service he will make up, by giving in some golden mercies.

Though the Crosse be bitter, yet 'tis but short, a little storm, as one said of *Julians* persecution, and an eternal calm follows.

The Third Device that Satan hath to hinder soules from holy and heavenly services, and from religious performances, is,

3 *Device.*

BY presenting to the soul the difficulty of performing them; saith Satan, 'tis so hard and difficult a thing to pray as thou shouldst, and to wait on God as thou shouldst, and to walk with God as thou shouldst, and to be lively, warm, and active in the communion of Saints, as thou shouldst, that you were better ten thousand times to neglect them, then to meddle with them; and doubtlesse by this Device Satan hath, and doth keep off thousands from waiting on God, and from giving to him [that service that is due to his name.

Now the Remedies against this Device are these.

The First Remedy

1 *Remedy.*

Against this Device of Satan, is, To dwell more upon the necessity of the

the service, and duty, than on the difficulty that doth attend the duty; you should reason thus with your souls; oh! our souls, though such and such services be hard, and difficult, yet are they not exceeding necessary for the honour of God, & the keeping up his name in the world? and the keeping under of sin, and the strengthening of weak graces, and for the reviving of languishing comforts, and for the keeping clear and bright your blessed evidences, and for the scattering of your fears, and for the raising of your hopes, and for the gladding the hearts of the righteous, and stopping the mouths of unrighteous souls, who are ready to take all advantages to blaspheme the name of God, and throw dirt and contempt upon his people, and wayes? Oh! never leave thinking on the necessity of this and that duty, till your souls be lifted up far above all the difficulties that do attend Religious duties.

The necessity of doing your duty, appears by this, that you are his servants by a three-fold right; you are his servants (*Jure creationis, jure sustentationis, jure redemptionis*) by right of Creation, and by right of sustentation, and by right of redemption.

The Second Remedy

2 Remedy.

Against this Device of Satan, is, solemnly to consider, That the Lord Jesus will make his services easie to you, by the sweet discovery of himself to your souls, whilst you are in his service. *Thou meetest him that rejoiceth, and worketh*

Iſa. 64. 5.

פגאנא

Paganta is diversly taken, but most take the word here to meet a soul with those bowels of love and tenderness as the father of the Prodigal met the Prodigal with. God is *Pater miserationum*, he is all bowels; he is as swift to shew mercy, as he is slow to anger.

Luther spake excellently to *Melanct.* who was apt to be discouraged with doubts and difficulties and fear from foes, and to cease the service they had undertaken: if the work be not

righteousnesse, those that remember thee in thy wayes, as the Prophet *Iſaiah* saith. If meeting with God, who is goodness it self, sweetness it self, beauty it self, strength it self, glory it self, will not sweeten his service to thy soul, nothing in Heaven or Earth will.

Jacob's meeting with *Rachel*, and injoying of *Rachel*, made his hard service to be easie and delightful to him; and will not the souls enjoying of God, and meeting with God, render his service to be much more easie and delightfull? doubtlesse it will. The Lord will give that sweet assistance, by his Spirit and grace, as shall make his service joyous, and not grievous; a delight, and not a burden; a Heaven, and not a Hell to believing souls. The confidence of this Divine assistance raised up *Nehemiah's* spirit, far above all those difficulties & discouragements that did attend him in the work and service of the Lord, as you may see in *Nehem. 2. 19, 10.* But when *Sanballat the Horonite*, and *Tobiah the servant, the Ammonite*, and *Geshem the Arabian*, heard it, they laughed us to scorn, and despised us, and said, what is this thing that ye doe? will ye rebel against the King? Then answered I them, and said unto them, the God of Heaven he will prosper us, therefore we his servants will arise, and build: but you have no right, nor portion,

tion, nor memorial in Jerusalem. Ah souls! while you are in the very service of the Lord, you shall find by experience, that the God of Heaven will prosper you, and support you, and incourage and strengthen you, and carry you through the hardest service, with the greatest sweetnesse and cheerfulness that can be. Remember this, that God will suit your strength to your work, and in the hardest service you shall have the choicest assistance.

The Third Remedy

Against this Device of Satan, is, To dwell upon the hard and difficult things that the Lord Jesus Christ hath past through for your temporal, spiritual, and eternal good. Ah! what a sea of blood, a sea of wrath, of sin, of sorrow, and misery did the Lord Jesus wade through, for your internal, and eternal good? Christ did not plead, This Crosse is too heavy for me to bear, this wrath is too great for me to lye under, this Cup (which hath in it all the ingredients of Divine displeasure) is too bitter for me to sup off, how much more to drink the very dregs of it? No, Christ stands not upon this; he pleads not the difficulty of the service, but resolutely, and bravely wades through all, as the Prophet Isa. shews. *The Lord God hath*

opened

good, why did we ever own it? If it be good why should we ever decline it? Why, saith he, should we fear the conquer'd world, that have Christ the Conquerour on our side? Isa. 40. ult.

3 Remedy.

It is not fit sith the head was crowned with thorns, that the members should be crowned with Rose buds, saith Zanch.

Godfrey of
Bulsen, first K.
of Jerusalem,
refused to be
crowned
with a
Crown of
gold, saying,
It became not
a Christian
there to wear
a Crown of
gold, where
Christ for our
salvation had
sometime
wore a crown
of thorns.

opened my ear, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. Christ makes nothing of his fathers wrath, the burden of your sins, the malice of Satan, & the rage of the world, but sweetly and triumphantly passes through all. Ah souls! if this consideration will not raise up your spirits above all the discouragements that you meet with, to own Christ and his service, and to stick, and cleave to Christ, and his service; I am afraid nothing will. A soul not stir'd by this, not rais'd, and lifted up by this, to be resolute and brave in the service of God, notwithstanding all dangers and difficulties, is a soul left of God to much blindness, and hardness.

The fourth Remedy

4 Remedy.

Against this Device of Satan, is, To consider, that religious duties, holy and heavenly exercises are only difficult to the worse, to the ignoble part of a Saint; they are not to the noble, and better part of a Saint, to the noble part, the soul, and the renewed affections of a Saint; holy exercises are a heavenly pleasure, & recreation, as the Apostle speaks, *I delight in the Law of God, after the in-*
ward

ward man, with my mind I serve the Law of God, though with my flesh the law of sin. To the noble part of a Saint, Christs yoke is easie, and his burthen is light; All the commands and wayes of Christ (even those that tend to the pulling out of right eyes, and cutting off of right hands) are joyous, and not grievous to the noble part of a Saint, all the ways and services of Christ are pleasantness (in the abstract) to the better part of a Saint; a Saint, so far as he is renewed, is alwayes best, when he sees most of God, when he tastes most of God, when he is highest in his enjoyments of God, and most warm, and lively in the service of God; oh! saith the noble part of a Saint, that it might be always thus; oh! that my strength were the strength of stones, and my flesh as brasle, that my worser part might be more serviceable to my noble part, that I might act by an untired power in that service, that is a pleasure, a Paradise to me.

As every flower hath its sweet favour, so every good duty carries meat in the mouth, comfort in the performance of it.
χρῆσθ. i. e.
 My yoke is a benigne, a gracious, a pleasant, a good, and a gainful yoke, opposed to ~~torments~~, painful, tedious.

The Fifth Remedy

Against this Device of Satan, is, solemnly to consider, That great reward, & glorious recompence that doth attend those that cleave to the service of the Lord, in the face of all difficulties, and discouragements; though the work be hard,

5 Remedy.

Basil speaks of some Martyrs that were cast out all night naked, in a cold frosty time, & were to be burned the next day, how they comforted themselves in this manner, The winter is sharp, but Paradise is sweet; here we shiver for cold, but the bosome of Abraham will make amends for all.

hard, yet the wages is great, Heaven will make amends for all, I, one hours being in heaven will abundantly recompence you for cleaving to the Lord, and his wayes, in the face of all difficulties. This carried the Apostle through the greatest difficulties; *he had an eye to the recompence of reward; he look't for a house that had foundations, whose builder and maker was God, and for a heavenly countrey; yea, this bore up the Spirit of Christ, in the face of all difficulties and discouragements, Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the Throne of God.*

Christians that would hold on in the service of the Lord, must look more upon the Crown, than upon the Crosse; more upon their future glory, than their present misery; more upon their encouragements, than upon their discouragements. Gods very service is wages, his wayes are strewed with Roses, and paved with Joy that is unspeakable, and full of glory, and with peace that passeth understanding. Some degree of comfort follows every good action; as heat accompanies fire, as beams and influences issue from the Sun. *Moreover by them is thy servant warned; and in keeping of them there is great reward;*

not

not only for keeping, but in keeping of them, there is great reward, the joy, the rest, the refreshing, the comforts, the contents, the smiles, the incomes that Saints now enjoy in the wayes of God, are so precious and glorious in their eyes, that they would not exchange them for 10000 worlds. Ah! if the vailes be thus sweet and glorious before pay-day comes, what will be that glory that Christ will Crown his Saints with, for cleaving to his service in the face of all difficulties: when he shal say to his father, *Loe here am I, and the Children which thou hast given me.* If there be so much to be had in a wilderiness, what then shall be had in Paradise? &c.

This is *premiū ante premium*, a sure reward of wel-doing, in doing thereof (not only for doing thereof) there is great reward, Psal. 119. 11.

The Fourth Device that Satan hath to keep souls off from holy exercises, from religious services, is,

BY working them to make false inferences from those blessed and glorious things that Christ hath done: As that Jesus Christ hath done all for us, therefore there is nothing for us to do, but to joy, and rejoyce; he hath perfectly justified us, and fulfilled the Law, and satisfied

4 Device.

fied Divine Justice, and pacified his fathers wrath, and is gone to Heaven to prepare a place for us, and in the mean time to intercede for us, and therefore away with praying, and mourning, and hearing, &c. Ah! what a world of professors hath Satan drawn in these dayes, from religious services, by working them to make such sad, wild, & strange inferences from the sweet and excellent things that the Lord Jesus hath done for his beloved ones.

*Now the Remedies against
this Device are these.*

The first Remedy

1 Remedy.

Tertullian hath this expression of the fulnesse of the Scriptures, (Adoro plenitudinem Scripturarum) I adore the fulnesse of the Scripture. Gregory calls

Against this Device of Satan, is, To dwell as much on those Scriptures that shew you the duties & services that Christ requires of you, as upon those Scriptures that declare to you the precious & glorious things that Christ hath done for you. 'Tis a sad, and a dangerous thing to have two eyes to behold our dignity, and priviledges; and not one to see our duties, and services. I should look with one eye upon the choice and excellent things that Christ hath done for me; to raise up my heart to love Christ with the purest love, and to joy in Christ with the strongest

strongest joy, and to lift up Christ above all, who hath made himself to be my all. And I should look with the other eye upon those services and duties that the Scripture require of those for whom Christ hath done such blessed things: As upon that of the Apostle, *What, know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your owne? For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. And that, Therefore my beloved brethren, be ye steadfast, unmoveable, alwayes abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. And that, And let us not be weary in well doing, for in due season we shall reap, if we faint not. And that of the Apostle, Rejoyce alwayes, and pray without ceasing. And that in the Philippians, Work out your salvation with fear and trembling. And that, This doe till I come. And that, Let us consider one another, to provoke one another to love, and to good works; not forsaking the assembling of our selves together, as the manuer of some is, but exhorting one another, and so much the more, as you see the day approaching. Now a soul that would not be drawn away by this Device of Satan, he must not look with a squint eye upon these blessed Scriptures,*

and

the Scripture (*Cor & animam Dei*) the heart and soul of God, and who will not then dwell on it?

1 Cor. 6. 19, 20.

1 Cor. 15. 58.

Gal. 6. 9.

Phil. 2. 12, 13.

1 Cor. 11. 26.

Heb. 10. 24, 25.

The Jews were much in turning over the leaves of the Scripture, but they did not weigh the matter of them.

Joh. 5. 39. You
search the
Scriptures.
Gr. there see-
meth to be
indicative, ra-
ther than im-
parative.

and abundance more of like import ; but he must dwell upon them; he must make these Scriptures to be his chiefest, and his choicest companions, and this will be a happy means to keep him close to Christ and his service in these times, wherein many turn their backs upon Christ, under pretence of being highly interested in the great and glorious things that have been acted by Christ, &c.

The Second Remedy

2 Remedy.

1 Pet. 2. 9.
Luke 1. 74, 75.
This I am sure
of, That all
mans happi-
ness here is
his holiness,
and his holi-
ness shall
hereafter be
his happiness.

Against this Device of Satan, is, To consider, That the great and glorious things that Jesus Christ hath done, and is a doing for us, should be so far from taking us off from religious services, and pious performances, that they should be the greatest motives and encouragements to the performance of them that may be, as the Scriptures do abundantly evidence. I will onely instance in some, as that, *That we being delivered out of the hands of our Enemies, might serve him without feare; in holinesse and righteousness before him all the dayes of our lives;* Christ hath freed you from all your Enemies, from the curse of the Law, the predominant damnatory power of sin, the wrath of God, the sting of death, and the torments of hell; but what

what is the end and design of Christ in doing these great and marvellous things for his people? 'tis not that they should throw off duties of righteousness and holiness, but that their hearts may be the more free, and sweet in all holy duties, and heavenly services: So the Apostle; *I will be their God, and they shall be my people: And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty* (mark what follows) *Having therefore these promises (dearely beloved) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holinesse in the fear of the Lord.* And again, *The grace of God that bringeth salvation hath appeared to all men, Teaching us, that denying all ungodlinesse, and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* Ah souls! I know no such Arguments to work you to a lively and constant performance of all heavenly services, like those that are drawn from the consideration of the great and glorious things that Christ hath done for you; and if such Arguments will not take ye, and win up-

N

Christ hath therefore broke the Devils yoke from off our necks, that his father might have better service from our hearts. 2 Cor. 6. 17. 18. Chap. 7. 1. compared.

Tit. 2. 11, 12, 13, 14.

Tace lingua, lo quere vita.
Talk not of a good life, but let thy life speak.
Your actions in passing pass not away for every good work is a grain of seed for eternall life.

on

on ye, I do think the throwing of hel-fire in your faces will never do it.

The Third Remedy

3. Remedy.

The Saints
Motto in all
ages hath bin
(*Laboremus*)
let's be doing.
God loves
(*Curiosus* not
Quaristus) the
Runner, not
the Question-
er, or dispu-
ter, saith Lu-
ther.

The day is at
hand, when
God will re-
quire of men
*Non quid lege-
runt, sed quid
egerint, nec
quid dixerint,
sed quomodo
vixerint.*

Against this Device of Satan, is, seri-
ously to consider, That those pre-
cious souls which Jesus Christ hath done,
and suffered as much for, as he hath for
you, have been exceeding active and live-
ly in all religious services, and heavenly
performance, he did as much, and suffe-
red as much for *David*, as for you, and
yet, who more in praying, and praising
God than *David*? *seven times a day will I
praise the Lord.* Who more in the study-
ing and meditating on the Word, than
David? *Thy Law is my meditation day and
night.* The same Truth you may run
and read in *Jacob, Moses, Job, Daniel*, and
in the rest of the holy Prophets, and Apo-
stles, for whom Christ hath done as much
for, as for you. Ah! how have all those
Worthies abounded in works of righte-
ousness, and holiness, to the praise of
free grace? Certainly Satan hath got the
upper hand of those soules that do argue
thus, Christ hath done such and such glo-
rious things for us, therefore we need not
make any care or conscience of doing such
& such Religious services, as men say the
world calls for; if this logick be not from
Hell,

Hell, what is? Ah! were the holy Prophets and Apostles alive to hear such Logick, come out of the mouths of such as profess themselves to be interested in the great & glorious things that Jesus Christ hath done for his chosen ones, how would they blush to look upon such souls? and how would their hearts grieve, and break within them, to hear the language, and to observe the actions of such soules.

He that talks of heaven, but doth not the will of God, is like him that gazed upon the Moon. but fell into the pit.

The Fourth Remedy

Against this Device of Satan, is, seriously to consider this, That those that do not walk in wayes of righteousness and holiness (that do not wait upon God in the several duties and services that are commanded by him) cannot have that evidence to their own souls, of their righteousness before God, of their fellowship and communion with God, of their blessednesse here, and their happiness hereafter, as those souls have, that love and delight in the ways of the Lord, that are alwayes best when they are most in the works and service of the Lord. *Little Children* (saith the Apostle) *let no man deceive you; he that doth righteousness, is righteous, even as he is righteous. In this* (saith the same Apostle) *the children of God are manifest, and the Children*

4 Remedy.

Certainly, 'tis one thing to judge by our graces, another thing to rest, or put our trust in them. There is a great deal of difference betwixt declaring and deserving.

As Davids
Daughters
were known
by their Gar-
ments of di-
vers colours,
so are Gods
Children by
their piety
and sanctity.

A Christians
Embleme
should be an
house walk-
ing towards
Heaven.
High words
surely make a
man neither
holy nor just,
but a vertu-
ous lie. A cir-
cumspet
walking
makes him
dear to God.

A Tree that is
not fruitful, is
for the fire.
Christianity is
not a talking,
but a walking
with God,
who will not
be put off

of the Devill; whosoever doth not righte-
ousnesse, is not of God, neither he that loveth
not his brother, if ye know that he is righte-
ous (saith the same Apostle) ye know
that every one that doth righteousness, is
born of him. He that saith, I know him,
and keepeth not his Commandements, is a ly-
ar, and the truth is not in him. But who-
soever keepeth his word, in him verily is the
love of God perfected. Hereby know we that
we are in him. He that saith he abideth in
him, ought himself also to walke, even as he
walked. If we say that we have fellowship
with him, and walk in darknesse, we lye,
and do not the truth; but if we walk in the
light, as he is in the light, we have fellow-
ship one with another; and the blood of Jesus
Christ cleaseth us from all sin, saith the
same Apostle. So James 2. What doth
it profit, my breikren, though a man say he
hath faith, and have no works, can faith save
him, i. e. it cannot, For as the body with-
out the spirit is dead, so faith without works
is dead also. To look after holy and hea-
venly works, is the best way to preserve
the soul from being deceived, and delu-
ded by Satans delusions, and by sudden
flashes of joy & comfort; holy works be-
ing a more sensible and constant pledge
of the precious Spirit, begetting & main-
taining in the soul more solid, pure, clear,
strong, and lasting joy. Ah souls! as you
would

would have in your selves a constant and blessed evidence of your fellowship with the Father, and the Son, and of the Truth of grace, and of your future happinesse, look that you cleave close to holy services; and that you turn not your backs upon Religious duties.

The fifth Remedy

Against this Device of Satan, is, solemnly to consider, That there are other choice and glorious ends for the Saints performance of Religious duties, than for the justifying of their persons before God, or for their satisfying of the Law, or Justice of God, or for the purchasing of the pardon of sin, &c. *Viz.* To testifie their Justification; *A good Tree cannot but bring forth good fruit*; to testifie their love to God, and their sincere obedience to the commands of God; to testifie their deliverance from spirituall bondage, to evidence the in-dwellings of the spirit, to stop the mouths of the worst of men, and to glad those righteous souls, that God would not have sadded. These, & abundance of other choice ends there be, why those that have an interest in the glorious doings of Christ, should notwithstanding that, keep close to the holy duties, and religious services that are com-

with words, if he miss of fruit, he will take up his Ax, and then the soul is cut off for ever.

5 Remedy.

'Tis a precious truth, never to be forgotten (*Quod non est dibui, ed finibus pensantur officia*)

That duties are esteemed not by their acts, but by their ends

Fine mover ad agendum. The end moves to doing.

*Tene mensuram
& respice finem.* Keep thy
self within
compass, and
have an eye
allwayes to
the end of
thy life and
actions, was
Maximilian
the Emperors
Motto,

manded by Christ. And if these considerations will not prevail with you, to wait upon God in holy and heavenly duties, I am afraid, if one should rise from the dead, his arguments would not win upon you, but you would hold on in your sins, and neglect his service, though you lost your souls for ever, &c.

*The Fifth Device that Satan
hath to draw souls off from
Religious services, and to
keep soules off from Holy
Duties, is,*

5 Device.

John 7. 47, 48,
49.

BY presenting to them the paucity and poverry of those that walk in the wayes of God, that hold on in Religious practices. Saith Satan, do not you see that those that walk in such and such Religious ways, are the poorest, the meanest, and the most despicable persons in the world. This took with them in John 7. Then answered the Pharisees, Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? But this people who knoweth not the Law are cursed.

Non

Now the Remedies against
this Device are these
that follow.

The first Remedy

Against this Device of Satan, is, To consider, That though they are outwardly poor, yet they are inwardly rich; though they are poor in temporals, yet they are rich in spirituals; the worth and riches of the Saints is inward: *The Kings daughter is all glorious within. Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and Heirs of the Kingdome, which he hath promised to them that love him? saith James. I know thy poverty, but thou art rich, saith John to the Church of Smyrna. What though they have little in possession, yet they have a glorious Kingdome in reversion. Fear not little flock, it is your fathers pleasure to give you a Kingdom. Though Saints have little in hand, yet they have much in hope. You count those happy in a worldly sense, that have much in reversion, though they have but little in possession; and will you count the Saints miserable, because they have little in hand, little in possession? Though they have a glorious Kingdome in reversion of*

I Remedy.

Do not you see (saith Chrysostome) the places where treasures are hid, are rough, & over-grown with thorns? Do not the Naturalists tell you, That the mountains that are big with gold within, are bare of grasse without. Saints have as Scholars, poor Commons here, because they must study hard to go to Heaven.

this. I am sure the pooreſt Saint that breaths, will not exchange (were it in his power) that which he hath in hope, and in reuerſion, for the poſſeſſion of as many worlds as there be Stars in Heaven, or ſands in the Sea, &c.

The ſecond Remedy

2 Remedy.

Good Nobles
(ſaith one)
are like black
Swans, and
thinly ſcattered
in the firmament
of a ſtate, even like
Stars in the
firmament.
yet ſome
God hath had
in all ages, as
might be
ſhewed out
of Hiſtories.)

Againſt this Device of Satan, is, To conſider, That in all ages God hath had ſome that have been great, rich, wiſe, and honourable, that have choſen his ways, & cleaved to his ſervice in the face of all difficulties; though not many wiſe men, yet ſome wiſe men; and though not many mighty, yet ſome mighty have; and though not many noble, yet ſome noble have, witneſſe *Abraham*, and *Jacob*, and *Job*, and ſeveral Kings, and others that the Scriptures ſpeak of; and ah! how many have we among our ſelves, whoſe ſouls have cleaved to the Lord, and who have ſwum to his ſervice through the blood of the ſlain, and who have not counted their lives deat unto them, that they and others might enjoy the holy things of Chriſt, according to the mind and heart of Chriſt, &c.

The

The Third Remedy

Against this Device of Satan, is, solemnly to consider, That the spiritual riches of the poorest Saints, do infinitely transcend the temporal riches of all the wicked men in the world; their spiritual riches do satisfie them, they can sit down satisfied with the riches of grace that be in Christ, without honours, and without riches, &c. *He that drinks of that water that I shall give him, shall thirst no more.* The riches of poor Saints are durable, they will bed and board with them, they will go to the Prison, to a sick bed, to a grave, yea to Heaven with them. The spiritual riches of poor Saints, are as wine, to chear them, and as bread to strengthen them, and as cloaths to warm them, and as Armour to protect them. Now all you that know any thing, do know, that the riches of this world cannot satisfie the souls of men, and they are as fading as a Flower, or as the owners of them are, &c.

3. Remedy.

Alexanders vast mind enquired, if there were any more worlds to conquer.

Craesus was so rich, that he maintained an Army with his own Revenues, yet he, his great Army, with his Son and Heir, fell together, and left his great Estate to others.

The

The fourth Remedy

4 Remedy.

Luke 12. 32.

Cant. 4. 12.

Jcr. 3. 14.

Rev. 7. 9.

Mat. 8. 11.

Heb. 12. 22,
23.

When Fulgen-
tius saw the
Nobility of
Rome, sit
mounted in
their brave-
ry, it mounted
his meditati-
ons to the
heavenly Je-
rusalem.

Against this Device, is, seriously to consider, That though the Saints considered comparatively, are few; though they be a little, little flock, a remnant, a Garden enclosed, a spring shut up, a fountain sealed; though they are as the summer gleanings; though they are one of a City, and two of a Tribe; though they be but a handfull, to a house-full; a spark to a flame, a drop to the Ocean; yet consider them simply in themselves, and so they are an innumerable number that cannot be numbered, as John speaketh, After this I beheld, and loe a great multitude which no man could number, of all Nations, and kindred, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palmes in their hands. So Matthew speaks; And I say unto you, that many shall come from the East, and West, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. So Paul: But ye are come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. To the generall assembly, and Church of the first born, which are written in heaven, and to God the judge of all, and to the

sp r 13

Spirits of just men made perfect.

The Fifth Remedy

Against this Device of Satan, is, seriously to consider, that 'twill be but as a day, before these poor despised Saints shall shine brighter than the Sun in her glory; 'Twill not be long before you will wish, oh! that we were now among the poor, mean, despised ones, in the day that God comes to make up his jewels. 'Twill not be long before these poor few Saints shall be lifted up upon their Thrones to judge the multitude the world, as the Apostle speaks; *Know ye not that the Saints shall judge the world?* And in that day, oh! how will the great, and the rich, the learned, and the Noble, wish that they had lived & spent their dayes with these few, poor, contemptible creatures, in the service of the Lord? Oh! how will this wicked world curse the day that ever they had such base thoughts of the poor mean Saints, and that their poverty became a stumbling-block, to keep them off from the wayes of sanctity.

I have read of *Ingo* an ancient King of the *Draves*, who making a stately Feast, appointed his Nobles, at that time *Pagans* to sit in the Hall below, and commanded certain poor Christians, to be brought up
into

5 Remedy.

Mr. Fox being once asked whether he knew a certain poor man who had received succour of him in time of trouble: he answered, I remember him well, I tell you I forget Lords and Ladies to remember such. So will God deal by his poor Saints; he will forget

the great and mighty ones of the world, to remember his few, poor, despised ones. Though John was poor in the world, yet the Holy Ghost calls him the greatest that was born of women. Ah poor Saints! men that know not your worth, cannot have such low thoughts of you, but the Lord will have as high.

into his Presence-chamber, to sit with him at his Table, to eat and drink of his Kingly cheer: And which many wondering, he said, *He accounted Christians, though never so poor, a greater Ornament at his Table, and more worthy of his company, than the greatest Peers unconverted to the Christian faith; for when these might be thrust down to Hell, these might be his Consorts, and fellow Princes in Heaven.* You know how to apply it. Although you see the Stars sometimes by their reflections in a puddle, or in the bottom of a Well, I, in a stinking ditch, yet the Stars have their situation in Heaven: So, though you see a godly man in a poor, miserable, low despised condition, for the things of this world, yet he is fixed in Heaven, in the Region of Heaven. *Who hath raised us up (saith the Apostle) and made us sit together in heavenly places in Christ Jesus.* Oh! therefore say to your own souls (when they begin to decline the wayes of Sin, because of the poverty and paucity of those that walk in them) the day is at hand, when those few, poor, despised Saints shall shine in glory, when they shall judge this world, and when all the wicked of this world will wish that they were in their condition, and would give ten thousand worlds (were it in their power) that they might but have the honour and happiness

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pinests to wait upon those, whom for their poverty and paucity they have neglected and despised in this world.

The Sixth Remedy

Against this Device of Satan, is, solemnly to consider, That there will come a time, even in this life, in this world, when the reprocach and contempt that is now cast upon the wayes of God, by reason of the poverty and paucity of those that walk in these wayes, shall be quite taken away, by his making them the head, that have dayes without number been the taile, and by his raising them up to much outward riches, prosperity & glory, who have been as the out-cast, because of their poverty and paucity. *John* speaking of the glory of the Church, the new *Jerusalem* that came down from Heaven, *Rev. 21.* tells us, *That the Nations of them which are saved, shall walk in the lights of it, and the Kings of the earth doe bring their glory into it.* So the Prophet *Isaiak*, *They shall bring their Sons from far, and their silver and their go'd with them. For brasse I will bring gold, and for iron I will bring silver, and for wood brasse, and for stones iron.* And so the Prophet *Zachariah* speaks, *Chap. 14. 14.* *And the wealth of all the Heaiken round about, shall be gathered*

6 Remedy.

These following Scriptures do abundantly confirm this Truth.

Jer. 31. 12.
Isa. 30. 23.
Isa. 62. 8, 9.
Joel 2. 23, 24.
Micah 4. 6.
Amos 9. 13, 14.
Zech. 8. 12.
Isa. 41. 18, 19.
Isa. 55. 13.
Isa. 66. 6, 7.
Isa. 65. 21, 22.
Isa. 61. 4.
Isa. 60. 10.
Ezek. 36. 10.
 Only take these two Cautions.
 1 That in these times the Saints chiefest comforts, delights, and contents, will consist in their

more clear,
full, and con-
stant enjoy-
ment of God.
2 That they
shall have
such abun-
dant measure
of the Spirit
poured out
upon them,
that their ri-
ches and out-
ward glory
shall not be
snares to
them, but gol-
den steps to a
richer living
in God.

shared together, gold and silver, and apparels
great abundance. The Lord hath promi-
sed that the meek shall inherit the earth.
And Heaven and Earth shall passe away,
before one jot or tittle of his word shall
passe unfulfilled. Ah poor Saints! now
some thrust sore at you, others look
askint upon you, others shut the door
against you, others turn their backs upon
you; and most of men (except it be a
few that live much in God, and are filled
with the riches of Christ) do either neg-
lect you, or despise you, because of your
poverty; but the day is coming, when
you shall be lifted up above the dunghill,
when you shall change poverty for riches,
your rags for Robes, your reproach for a
Crown of honour, your infamy for glo-
ry, even in this world.

And this is not all, but God will also
mightily increase the number of his cho-
sen ones, multitudes shall be converted
to him. *Who hath heard such a thing?*
who hath seene such things? shall the
earth be made to bring forth in one day?
or shall a Nation be born at once? for as
soon as Sion travelled, she brought forth
Children. And they shall bring all your bre-
thren for an offering unto the Lord out of all
Nations, upon Horses, and in Chariots, in Lit-
ters, and upon Mules, and upon swift beasts
to my holy Mountain Jerusalem, saith the
Lord;

Isa. 66. 8.

verſ. 19, 20.

Lord; as the Children of Israel bring an offering in a clean Vessel into the house of the Lord. Doth not the Scripture say, that the Kingdoms of this world must become the kingdoms of our Lord? Hath not God given to Christ the Heathen, and the uttermost parts of the earth for his possession? Hath not the Lord said, that in the last days the mountain of the Lords house shall be lifted up above the hills, and shall be established in the top of the mountains, and all Nations shall flow unto it. Pray read and meditate upon *Isa. 60. & 66. & 2. 1. to 5.* and there you shall find the multitudes that shall be converted to Christ; and oh! that you would be mighty in believing, and in wrestling with God, that he would hasten the day of his glory, that the reproach that is now upon his people and wayes, may cease.

Revel. 11. 15.

Psal. 2. 8.
Isa. 2. 2.
Isa. 54. 14.
Isa. 61. 9.

The

The Sixth Device that Satan hath to keep soules off from religious services, is,

6 Device.

John 4. 18.

Ch. 7. 48, 49.

1 Cor. 1. 26, 27.

Mit. 7. 23, 4.

BY presenting before them the Examples of the greatest part of the world that walk in the ways of their own hearts and that make light and slight of the wayes of the Lord. Why saith Satan, do not you see that the great, and the rich, the noble, and the honourable, the learned and the wise, even the greatest number of men never trouble themselves about such and such wayes, and why then should you be singular and nice? You were far better do as the most do, &c.

Now the Remedies against this Device, are these.

The First Remedy

1 Remedy.

Against this Device of Satan, is, solemnly to consider of those Scriptures that make directly against following the sinful examples of men; as that in Exodus, *Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause*

a cause to decline after many to wrest judgment.

The multitude generally are ignorant, and know not the way of the Lord, therefore they speak evil of that they know not, they are envious, and maliciously bent against the service and way of God, and therefore they cannot speak well of the wayes of God. *This way is every where spoken against*, said they: So in Numb. 16. *Separate from them, and come out from among them.* So the Apostle, *Have no fellowship with the unfruitful works of darknesse.* So Solomon, *Enter not into the way of the wicked, forsake the foolish and live.* They that walk with the most, shall perish with the most. They that do as the most, shall ere long suffer with the most. They that live as the most, must dye with the most, and to hell with the most.

The Second Remedy

Against this Device of Satan, is, seriously to consider, That if you will sin with the multitude, all the Angels in Heaven, and men on Earth, cannot keep you from suffering with the multitude. If you will be wicked with them, you must unavoidably be miserable with them. Say to thy soul, O my soul! if thou wilt sin with the multitude, thou must be shut out
O of

The way to Hell is broad, and well beaten; the way to be undone for ever, is to do as the most do. *Argumentum turpissimum est uobis.* The Multitude is the weakest and worst Argument, saith Seneca. Prov. 4. 14. Chap. 9. 6.

2. Remedy.

Sin & punishment are linked together with chains of Adamant.

Of sin we may
say as Isidore
doth of the
Serpent (Tot
dolores, quot
colores) so ma-
ny colours, so
many do-
lours.

יריע
יריע
Jeronage, from
Ruange, to be
naught.

of Heaven with the multitude, thou must be cast down to Hell with the multitude. *And I heard a voyce from Heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Come out in affection, in action, and in habitation, for else the infection of sin will bring upon you the infliction of punishment. So saith the wise man, *He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed:* or as the Hebrew hath it, *Shall be broken in pieces.* Multitudes may help thee into sin; yea, one may draw thee into sin, but 'tis not multitudes that can help thee to escape punishments: as you may see in *Moses and Aaron*, that were provoked to sin by the multitude; but were shut out of the pleasant Land, and fell by a hand of Justice as well as others.

The third Remedy

3 Remedy.

Against this Device of Satan, is, solemnly to consider the worth and excellency of thy immortal soul. Thy soul is a Jewel more worth than Heaven and Earth. The losse of thy soul is incomparable, irreparable, and irrecoverable; if that be lost, all is lost, and thou art undone for ever. Is it madnesse and folly in a man to kil himself for company? and

is

is it not greater madnes or folly to break the neck of thy soul, and to damn it for company? Suspect that way wherein thou seest multitudes to walk, the multitude being a stream that thou must row hard against, or thou wilt be carried into that gulf out of which Angels cannot deliver thee. Is it not better to walk in a straight way alone, than to wander into crooked wayes with company? sure 'tis better to go to Heaven alone, than to Hell with company.

I might add other things, but these may suffice for the present; and I am afraid, if these Arguments do not stir you, other arguments will work but little upon you.

The seventh Device that Satan hath to keep souls off from holy exercises, from religious services, is,

BY casting in a multitude of vain thoughts, whilst the soul is in seeking of God, or in waiting on God; and by this Device he hath cooled some mens spirits in Heavenly services, and taken off (at least for a time) many precious souls from Religious performances. I have no heart to hear, nor no heart to pray, nor

What wise man would fetch gold out of a fiery Crucible, hazard his immortal soul (to gain the world) by following a multitude in those steps that lead to the chambers of death, and darknesse.

7 Device.

*Vellem servire
Domine sed co-
gitationes non
patiuntur.*

Lord now
how fain
would I serve
thee, and vain
thoughts will
not suffer me.

no delight in reading, nor in the society of the Saints, &c. Satan doth so dog, and follow my soul, & is still a casting in such a multitude of vain thoughts concerning God, the world, and my own soul, &c. that I even tremble to think of waiting upon God in any Religious service. Oh! the vain thoughts that Satan casts in, do so distast my soul, and so grieve, vex, perplex, and distract my soul, that they even make me weary of holy duties, yea of my very life; Oh! I cannot be so raised and ravished, so heated and melted, so quickened and enlarged, so comforted and refreshed as I should be, as I might be, and as I would be in Religious services, by reason of that multitude of vain thoughts that Satan is injecting or casting into my soul, &c.

*Now the Remedies against
this Device are these.*

The First Remedy

1 Remedy.

Against this Device of Satan, is, To have your hearts strongly affected with the greatness, holiness, Majesty, and glory of that God, before whom you stand, and with whom your souls do converse in Religious services. Oh; let your souls be greatly affected with the presence,

presence, purity, and majesty of that God before whom thou standest. Aman would be afraid of playing with a feather, when he is speaking with a King; ah! when men have poor, low, light, slight, &c. thoughts of God, in their drawing neer to God, they tempt the Devil to bestir himself, and to cast in a multitude of vain thoughts to disturb and distract the soul in its waiting on God. There is nothing that will contribute so much to the keeping out of vain thoughts; as to look upon God as an omniscient God, an omnipresent God, an omnipotent God, a God full of all glorious perfections, a God whose majesty, purity, and glory will not suffer him to behold the least iniquity. The reason why the blessed Saints, and glorious Angels in heaven, have not so much as one vain thought is, because they are greatly affected with the greatness, holiness, Majesty, purity, and glory of God.

When Pompey could not keep his soldiers in the Camp by perswasion, he cast himself all along in the narrow passage that lead out of it, and then bid them Go if you will, but you must first trample upon your General, and the thoughts of this overcame them. You are wise, & know how to apply it to the point in hand.

The second Remedy

Against this Device of Satan, is, To be peremptory in Religious services, notwithstanding all those wandring thoughts the soul is troubled with. This will be a sweet help against them, for the soul to be resolute in waiting on God, whether it be troubled with vain thoughts

2 Remedy.

It is a rule in the civil Law, (*Nec videtur actum, si quid supersit quod agatur*) No-

thing seems
to be done, if
there remains
ought to be
done.

*Si dixisti suffi-
cis peristi.* If
once thou
sayest 'tis e-
nough, thou
art undone,
saith Augustin.

or not : To say, Well, I will pray still, and hear still, and meditate still, and keep fellowship with the Saints still; many precious souls can say from experience, that when their souls have been peremptory in their waiting on God, that Satan hath left them, and hath not been so busie in vexing their souls with vain thoughts; when Satan perceives that all those trifling vain thoughts that he casts into the soul, do but vex the soul into greater diligence, carefulness, watchfulness, and peremptoriness in holy and heavenly services, and that the soul looses nothing of his zeal, piety, and devotion, but doubles his care, diligence, and earnestnesse; he often ceases to interpose his trifles, and vain thoughts as he ceased to tempt Christ, when Christ was peremptory in resisting his temptations.

The Third Remedy

3 Remedy.

Against this Device of Satan, is, to consider this, That those vain and trifling thoughts that are cast into our souls, when we are waiting upon God in this or that Religious service, if they be not cherished and indulged, but abhorred, resisted, and disclaimed; they are not sins upon our souls, though they may be troubles to our minds, they shall not be
put

put upon our accounts, nor keep mercies and blessings from being enjoyed by us. When a soul in uprightnesse can look God in the face, and say, Lord, when I approach near unto thee, there be a world of vain thoughts croud in upon me, that do disturb my soul, and weaken my faith and lessen my comfort, and spirituall strength; oh! these are my clog, my burden, my torment, my hell, oh! do Justice upon these, free me from these, that I may serve thee with more freeness, singleness, spiritualness, and sweetnesse of Spirit. These thoughts may vex that soul, but they shall not harm that soul, nor keep a blessing from that soul. If vain thoughts resisted and lamented, could stop the current of mercy, and render a soul unhappy, there would be none on earth that should ever tast of mercy, or be everlastingly happy, &c.

The fourth Remedy

Against this Device of Satan, is, solemnly to consider, That watching against sinful thoughts, resisting of sinful thoughts, lamenting & weeping over sinful thoughts, carries with it the sweetest, and strongest Evidence of the truth and power of grace, and of the sincerity of your hearts, and is the readiest and the su-

O 4

rest

'Tis not Satans casting in of vain thoughts that can keep mercy from the soul, or undo the soul, but the lodging & cherishing of vaine thoughts. O *Jerusalem, how long shall vain thoughts lodge within thee?* Jer. 4. 14. Heb. *in the midst of thee.* They passe through the best hearts, they are lodged and cherished only in the worst hearts.

4 Remedy.

Pfal. 139. 23.
Thoughts are
the first born,
the blossomes
of the soul,
the beginning
of our strength,
whether for
good or evil,
and they are
the greatest
Evidence for,
or against a
man that can
be.

Majoris infamia.

Majoris rectum.

2 Cor. 10. 45.

Pfal. 139. 2.
Isa. 59. 7.
Chap. 66. 18.
Mat. 9. 4.
Chap. 12. 25.

Zeno a wife
Heathen affirmed,
That

rest way to be rid of them. Many low and carnal considerations may work men to watch their words, their lives, their actions, as hope of gain, or to please friends, or to get a name in the world, and many other such like considerations: Oh! but to watch our thoughts, to weep and lament over them, &c. This must needs be from some noble, spiritual, and internal Principle, as love to God, a holy fear of God, a holy care and delight to please the Lord, &c. The Schools do well observe, That outward sins are of greater infamy; but inward heart sins are of greater guilt; as we see in the Devils: There is nothing that so speaks out a man to be thoroughly & kindly wrought upon, as his having his thoughts to be brought into obedience, as the Apostle speaks. Grace is grown up to a very great height in that soul where it prevails, to the subduing of those vain thoughts that walk up and down in the soul. Well, though you cannot be rid of them, yet make resistance and opposition against the first risings of them. When sinful thoughts arise, then think thus, The Lord takes notice of these thoughts, *He knows them afar off*, as the Psalmist speaks. He knew *Herods* bloody thoughts, and *Judas* his betraying thoughts, and the *Pharisees* cruel and blasphemous thoughts afar off. Oh! think thus, all these sinful thoughts

thoughts, they defile and pollute the soul; they deface and spoil much of the inward beauty, and glory of the soul; if I commit this or that sin, to which my thoughts incline me, then either I must repent, or not repent; if I repent, it will cost me more grief, sorrow, shame, heart-breaking, and soul-bleeding, before my Conscience will be quieted, divine justice pacified, my comfort and joy restored, my evidences cleared, and my pardon in the Court of conscience sealed, then the imagined profit, or seeming sensual pleasure can be worth; *What fruit had you in those things whereof you are now ashamed?*

If I never repent, Oh then my sinful thoughts will be Scorpions that will eternally vex me; the rods that will eternally lash me; the thorns that will everlastingly prick me; the Dagger that will be eternally stabbing me; the worm that will be for ever a gnawing me: Oh! therefore watch against the, be constant in resisting them, and in lamenting and weeping over them, and then they shall not hurt thee, though they may for a time trouble thee: And remember this, He that doth this, doth more the most glistering and blustering hypocrite in the world doth.

God even beheld the thoughts.
Mat. 15. 15, 16, 17, 18.

Tears instead of Gems, were the Ornaments of Davids bed, when he had sinned, and so they must be thine or else thou must lye down in a bed of sorrow for ever.

Inward bleeding kills many a man: so will sinfull thoughts, if not repented of.

The

The Fifth Remedy

5 Remedy.

Ephes. 3. 19.
The words
are an Hebra-
ism. The He-
brews when
they would
set out many
excellent
things, they
add the
name of GOD
to it, City of
God, Cedars
of God, wrest-
lings of God :
So here, *That
ye may be filled
with the ful-
ness of God.*

Mat. 12. 3.

Against this Device of Satan, is, To labour more and more to be filled with the fulness of God, and to be enriched with all spiritual & heavenly things. What's the reason that the Angels in heaven have not so much as an idle thought? 'Tis because they are filled with the fulness of God. Take it for an experienced Truth, The more the soul is filled with the fulness of God, and enriched with spiritual and heavenly things, the lesse room there is in that soul for vain thoughts. The fuller the Vessel is of wine, the lesse room there is for water. Oh! then lay up much of God, of Christ, of precious promises, and choice Experiences in your hearts, and then you will be less troubled with vain thoughts. *A good man out of the good treasure of his heart bringeth forth good things.*

The sixth Remedy

6 Remedy.

Psal. 119. 97.
Psal. 109. 8.

Against this Device of Satan, is, To keep up holy and spiritual affections; for such as your affections are, such will be your thoughts. *O how I love thy Law, 'tis my meditation all the day.* What we love most, we most muse upon; *When*

I awake, I am still with thee. That which we much like, we shall much mind. Them that are frequent in their love to God, and his Law, will be frequent in thinking of God, and his Law; a Child will not forget his mother.

Simile.

The Seventh Remedy

Against this Device of Satan, is, To avoid multiplicity of worldly businesse. Oh! let not the world take up your hearts and thoughts at other times. Souls that are torn in pieces with the cares of the world, will be alwayes vexed and tormented with vain thoughts, in all their approaches to God; vain thoughts will be still crouding in upon him that lives in a croud of businesse. The Stars which have least circuit, are neereſt the Pole; and men that are least perplexed with businesse, are commonly neereſt to God.

7 Remedy.

2 Tim. 2. 4.
ἐμπλεκόμενος is entangled, 'tis a comparison which S. Paul. borroweth from the Custome of the Roman Empire, wherein Souldiers were forbidden to be Proctors of other mens causes, to undertake husbandry or merchandize.

The Eighth Device that Satan hath to hinder souls from religious services, from holy performances, is,

By working them to rest in their performances. To rest in prayer, and to rest

8 Device.

Isa. 58. 1, 2, 3.

Zech. 7. 4, 5, 6.

Mat. 6. 2.

Rom. 1. 7.

rest in Hearing, Reading, and the communion of Saints, &c. And when Satan hath drawn the soul to rest upon the service done, then he will help the soul to reason thus; Why, thou wert as good never pray, as to pray and rest in prayer; as good never heare, as to hear, and rest in hearing; as good never be in the Communion of Saints, as to rest in the Communion of Saints. And by this Device he stops many souls in their Heavenly race, and takes off poor souls from those services that should be their joy and Crown.

*Now the Remedies against
this Device are these.*

The First Remedy

I Remedy.

Pride & high confidence is most apt to creep in upon duties well done, saith one.

Against this Device of Satan, is, To dwell much upon the imperfections and weaknesses that do attend your choicest services. O the spots, the blots, the blemishes that are to be seen upon the face of our fairest Duties! When thou hast done all thou can'st, thou hast need to close up all with this, *O enter not into judgement with thy servant O Lord,* for the weaknesses that cleave to my best services. We may all say with the Church, *All our righteousnesses are as a menstruous cloth.*

Isa. 64. 6.

cloath. If God should be strict to mark what is done amiss in our best actions, we were undone. Oh! the water that is mingled with our Wine, the drosse that cleaves unto our gold.

The second Remedy

2 Remedy.

Against this Device of Satan, is, To consider the impotency and inability of any of your best services, Divinely to comfort, refresh, and bear your souls up from fainting, and sinking in the dayes of troubles, when darknesse is round about you, when God shall say to you, as he did once to the Israelites, *Go, and cry unto the gods that you have chosen, let them save you in the time of your tribulation.* So when God shall say in the day of your troubles, Go to your prayers, to your Hearing, and to your Fasting, &c. and see if they can help you, if they can support you, if they can deliver you. If God in that day doth but with-hold the influence of his grace from thee, thy former services will be but poor Cordials to comfort thee; and then thou must, and wilt cry out, Oh! *None but Christ, none but Christ.* Oh! my Prayers are not Christ, my Hearing is not Christ, my Fasting is not Christ, &c. Oh! one smile of Christ, one glimpse of Christ, one good word from Christ, one nod

Judg. 10. 14.

Omne bonum in summo bono.
All good is in the chiefest good.

Nec Christus nec calu pati- tur hyperbolē.

nod of love from Christ in the day of trouble and darkness, will more revive and refresh the soul, than all your former services; in which your souls rested, as if they were the bosome of Christ; which should be the only Centre of our souls. Christ is the Crown of Crowns, the glory of glories, and the Heaven of Heaven.

The Third Remedy

3 Remedy.

Against this Device of Satan, is, solemnly to consider, that good things rested upon, will as certainly undo us, and everlastingly destroy us, as the greatest enormities that can be committed by us. Those souls that after they have done all do not look up so high as a Christ, and rest, and centre alone in Christ, laying down their services at the footstool of Christ, must lye down in sorrow, their bed is prepared for them in hell. *Behold, all ye that kindle a fire, and compass your selves with the sparks, and walk in the light of your fire; and in the sparks that ye have kindled, this ye shall have at mine hands, ye shall lye down in sorrow. Is it good dwelling with everlasting burnings, with a devouring fire? If it be, why then rest in your Duties still; if otherwise, then see that you centre only in the bosome of Christ.*

Isa. 50. ult.

The

The Fourth Remedy

Against this Device of Satan, is, To dwell much upon the necessity and excellency of that resting place that God hath provided for you, above all other resting places. Himself is your resting place, his free mercy and love is your resting place; the pure, glorious, matchless, and spotless righteousness of Christ is your resting place. Ah! it is sad to think, that most men have forgotten their resting place, as the Lord complains, *My people have been as lost sheep, their Shepherds have caused them to go astray, and have turned them away to the Mountains. They have gone from mountain to hill, and forgotten their resting place.* So poor souls that see not the excellency of that resting place that God hath appointed for their souls to lie down in, they wander from mountain to hill, from one duty to another, and here they will rest, and there they will rest; but souls that see the excellency of that resting place that God hath provided for them, they will say, farewel Prayer, farewel Hearing, farewel Fasting, &c. I will rest no more in you, but now will rest only in the bosome of Christ, the love of Christ, the righteousness of Christ.

4 Remedy.

Jer. 50. 6.



The third thing to be shewed,
is,

The severall Devices that Satan hath to keep souls in a sad, doubting, questioning, and uncomfortable condition.

Blessed Bradford in one of his Epistles, saith thus; O Lord, sometime methinks I feel it so with me, as if there were no difference between my heart, and the wicked, I have a blind mind as they, a stout stubborn rebellious hard heart as they; and so he goes on, &c.

THough he can never rob a Believer of his Crown, yet such is his malice and envy, that he will leave no stone unturn'd, no means unattempted to rob them of their comfort, and peace, to make their life a burden, and a hell unto them, to cause them to spend their dayes in sorrow and mourning, in sighing and complaining, in doubting and questioning; Surely we have no interest in Christ, our Graces are not true; our hopes are the hopes of hypocrites; our confidence is but presumption; our enjoyments are but delusions, &c.

I shall shew you this in some particulars, &c. The

*The First Device that Satan
hath to keep souls in a sad,
doubting, and questioning con-
dition, and so making their
life a Hell, is,*

BY causing them to be still poring, and
musing upon sin; to mind their sins
more than their Saviour; yea, so to mind
their sins, as to forget, yea, to neglect
their Saviour; that as the Psalmist speaks,
The Lord is not in all their thoughts. Their
eyes are so fixt upon their Disease, that
they cannot see the Remedy, though it be
near: And they do so muse upon their
debts, that they have neither mind nor
heart to think of their surety, &c.

*Now the Remedies againſt
this Device are theſe.*

The First Remedy

IS, for weak believers to consider, That
though Jesus Christ hath not freed the
from the presence of sin, yet he hath freed
them from the damnable power of sin.
It's most true, that sin and grace were ne-

A Christian
should weare
Christ in his
bosom as a
flower of de-
light, for he is
a whole Para-
dise of de-
light; he that
minds not
Christ more
than his sin,
can never be
thankful, and
fruitful, as he
should.

1 Remedy.

Peccata enim non nocent, si non placent.
 My sins hurt me not, if they like me not. Sin is like that wild Fig-tree, or Ivy in the wall, cut off stump, body, bough, and branches, yet some strings or other will sprout out again, till the wall be pluckt down.

2 Remedy.
 The primitive Christians chose rather to be thrown to Lions without, than lest to lusts within. *Ad leonem magis quam leonem,* saith Tertulian.

ver born together, neither shall sin and grace dye together; yet while a Believer breaths in this world, they must live together, they must keep house together. Christ in this life will not free any believer from the presence of any one sin, though he doth free every believer from the damning power of every sin. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* The Law cannot condemn a believer, for Christ hath fulfilled it for him; Divine Justice cannot condemn him, for that Christ hath satisfied; his sins cannot condemn him, for they in the blood of Christ are pardoned; and his own conscience (upon righteous grounds) cannot condemn him, because Christ, that is greater than his conscience, hath acquitted him.

The second Remedy

Against this Device of Satan, is, to consider, That though Jesus Christ hath not freed you from the molesting, & vexing power of sin, yet he hath freed you from the reign & dominion of sin. Thou sayst that sin doth so molest & vex thee, that thou can'st not think of God, nor go to God, nor speak with God; oh! but remember, 'tis one thing for sin to molest and vex thee, and another thing for sin to reign

reign, and have dominion over thee. For *fin shall not have dominion over you; for ye are not under the Law, but under grace.* Sin may rebel, but it shall never reign in any Saint. It fareth with sin in the regenerate, as with those Beasts that Daniel speaks of, *That had their Dominion taken away, yet their lives were prolonged for a season, and a time.*

Rom. 6. 14.

Dan. 7. 12.

Now sin reigns in the soul, when the soul willingly and readily obeys it, and subjects to its commands, as Subjects do actively obey, & embrace the commands of their Prince. The commands of a King are readily embraced and obeyed by his Subjects, but the commands of a Tyrant are embraced & obeyed unwillingly. All the service that is done to a Tyrant, is out of violence, and not out of obedience. A free and willing subjection to the Commands of sin, speaks out the soul to be under the reign and dominion of sin; but from this plague, this hell, Christ frees all believers. Sin cannot say of a believer, as the Centurion said of his servants, *I bid one go, & he goes, & to another come, & he cometh, and to another, do this, and he doth it.* No, the heart of a Saint rises against the Commands of sin, & when sin would carry his soul to the Devil, he haies his sin before the Lord, and cries out for Justice. Lord, saith the believing soul, sin playes the

'Tis a sign that sin hath not gained your consent, but committed a Rape upon your souls, when you cry out to God.

If the ravished Virgin under the Law cried out she was guiltless, Deut. 22. 27.

So when sin playes the Tyrant over the soul, and the soul cries out, 'tis guiltlesse, those sins shall not be charged upon the soul.

P 2

Tyrant,

tyrant, the Devil in me, it would have me to do that which makes against thy holiness, as well as against my happiness, against thy honour & glory, as my comfort & peace; therefore do me justice thou righteous Judge of heaven and earth, and let this Tyrant sin die for it, &c.

The Third Remedy

3 Remedy.

Isa. 44. 22.

Mic. 7. 18, 19.

Col. 2. 13, 14.

The promises of God are a precious book every leaf drops myrrhe and mercy.

Though the weak Christian cannot open, read, and apply them, Christ can, & will apply them to their souls.

Jer. 33. 8.

Isa. 43. 25.

¶

An Hebrew participle, & notes a constant, a conti-

Against this Device of Satan, is, Constantly to keep one eye upon the promises of remission of sin, as well as the other eye upon the inward operations of sin. This is a most certain truth, that God will graciously pardon those sins to his people, that he will not in this life fully subdue in his people. *Paul* prays thrice; i. e. often to be delivered from the thorn in the flesh; all he can get is, *my grace is sufficient for thee*; I will graciously pardon that to thee, that I will not conquer in thee, saith God. *And I will cleanse them from all their iniquity, whereby they have sinned against me, and whereby they have transgressed against me, I, even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins.* Ah! you lamenting souls, that spend your dayes in sighing and groaning under the sence and burden of your sins, why do you deal so unkindly with God, and so injuriously

injuriously with your own souls, as not to cast an eye upon those precious promises of remission of sin, which may bear up, and refresh your spirits in the darkeſt night, and under the heaviest burden of sin,

nued act of God; I, I am he, blotting out thy transgressions to day, and to morrow, &c.

The fourth Remedy

Against this device of Satan, is, to look upon all your sins, as charged upon the account of Christ, as debts which the Lord Jesus hath fully satisfied; and indeed were there but one farthing of that debt unpaid, that Christ was engaged to satisfy, it would not have stood with the unspotted Justice of God, to have let him come into heaven, and sit down at his own right hand: But all our debts by his death being discharged, we are freed, and he is exalted to sit down at the right hand of his Father, which is the top of his glory, and the greatest pledge of our felicity: *For he hath made him to be sin for us: that knew no sin, that we might be made the righteousness of God in him,* saith the Apostle: All our sins were made to meet upon Christ, as that Evangelicall Prophet hath it. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* All we like

4 Remedy.

2 Cor. 5. 21. Christ was (*Pæccatorum maximus*) the greatest of sinners by imputation, and reputation. *Iſa. 53. 5, 6.*

Christ hath the greatest worth and wealth in him, as the worth and value of many pieces of silver is in one piece of gold, so all the excellencies scattered abroad in the creatures, are united to Christ.

All the whole volumn of perfections which is spread through Heaven & Earth, is epitomized in him.

Levit. 16. 21.

sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all; or as the Hebrew hath it, He hath made the iniquity of us all to meet in him. In Law we know, that all the debts of the wife are charged upon the husband; saith the Wife to one, and to another, if I owe you any thing, go to my husband; so may a believer say to the Law, and to the Justice of God. If I owe you any thing, go to my Christ, who hath undertaken for me: I must not sit down discouraged under the apprehensions of those debts that Christ to the utmost farthing hath fully satisfied. Would it not argue much weakness, I had almost said, much madness, for a debtor to sit down discouraged, upon his looking over those debts that his surety hath readily, freely, and fully satisfied. The sense of his great love should engage a man for ever to love, and honour his surety, and to bless that hand that hath paid the debt, and cross the Books, &c. But to sit down discouraged when the debt is satisfied, is a sin that bespeaks Repentance.

Christ hath cleared all reckonings betwixt God and us. You remember the Scape-Goat. Upon his head all the iniquities of the Children of Israel, and all their transgressions in all their sins, were confessed and put, and the Goat did beare upon him

him all their iniquities, &c. Why, the Lord Jesus is that bleſſed Scape-goat upon whom all our ſins were laid, and who alone hath carried our ſins away into the land of forgetfulneſſe, where they ſhall never be remembered more. A believer under the guilt of his ſin, may look the Lord in the face, and ſweetly plead thus with him. 'Tis true Lord, I owed thee much, but thy Son was my ranſome, my redemption; his blood was the price, he was my ſurety, and undertook to answer for my ſins; I know thou muſt be ſatisfied, and Chriſt hath ſatisfied thee to the utmoſt farthing, not for himſelfe, for what ſins had he of his own? but for me, they were my debts that he ſatisfied for; be pleaſed to look over the book, and thou ſhalt find that 'tis croſt by thy own hand, upon this very account that Chriſt hath ſuffered, and ſatisfied for them.

Chriſt is (Catholici gratia) the Channel of grace from God.

The bloods of Abel, for ſo the Hebrew hath it (as if the blood of one Abel had ſo many tongues as drops) cryed for vengeance againſt ſin; but the blood of Chriſt cries louder for the pardon of ſin.

The fifth Remedy

Againſt this Device of Satan, is, ſolemnly to conſider of the Reaſons why the Lord is pleaſed to have his people exerciſed, troubled, and vexed with the operations of ſinful corruptions, and they are theſe. Partly to keep them humble & low in their own eyes; and partly to put them upon the uſe of all Divine helps,

5 Remedy.

Auguſtin ſaith, That the firſt, ſecond, and third virtue of a Chriſtian is humility.

Lilmed lelamed, wetherfore learn, that we may teach, is a proverb among the Rabbins. After the Trojans had been wandering, & tossing up and down the Mediterranean Sea, as soon as they espied Italy, they cryed out with exulting joy, Italy, Italy: So will Saints when they come to Heaven.

whereby sin may be subdued, and mortified; and partly that they may live upon Christ for the perfecting the work of sanctification; and partly, to wean them from things below, and to make them heart-sick of their absence from Christ, & to maintain in them bowels of compassion towards others that are subject to the same infirmities with them; and that they may distinguish between a state of grace, and a state of glory; and that heaven may be more sweet to them in the close. Now doth the Lord upon these weighty Reasons suffer his people to be exercised and molested with the operations of sinfull corruptions? oh! then let no Believer speak, write, or conclude bitter things against his own soul, and comforts, because that sin troubles and vexes his righteous soul, &c. but lay his hand upon his mouth, and be silent, because the Lord wil have it so, upon such weighty ground as the soul is not able to withstand.

The Sixth Remedy

6 Remedy.

Against this Device of Satan, is, solemnly to consider, That believers must repent for their being discouraged by their sins. Their being discouraged by their sins will cost them many a prayer, many a tear, and many a groan: And that

that, because their discouragements under sin flow from ignorance and unbelief; it springs from their ignorance of the riches, freeness, fulness, and everlastingness of Gods love; and from their ignorance of the power, glory, sufficiency, and efficacy of the death and sufferings of the Lord Jesus Christ: And from their ignorance of the worth, glory, fulness, largeness, and compleatness of the righteousness of Jesus Christ: And from their ignorance of that real, close, spiritual, glorious, & inseparable union that is between Christ and their precious souls. Ah! did precious souls know and believe the truth of these things, as they should, they would not sit down dejected and overwhelmed under the sense and operations of sin, &c.

God never gave a Believer a new heart, that it should always lie a bleeding, and that it should always be rent and torn in pieces with discouragements.

The Second Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is,

BY working them to make false definitions of their graces; Satan knows, That as false definitions of sin wrong the soul one way, so false definitions of grace wrong the soul another way.

2 Device.

I will instance only in faith; oh! how doth Satan labour might and maine, to work men to make false definitions of faith? Some he works to define faith too high, as that it is a full assurance of the love of God to a mans soul in particular, or a full perswasion of the pardon and remission of a mans own sins in particular. Saith Satan, what dost thou talk of faith? Faith is an assurance of the love of God, and of the pardon of sin, and this thou hast not; thou knowest thou art far off from this, therefore thou hast no faith. And by drawing men to make such a false definition of faith, he keeps them in a sad, doubting, and questioning condition, and makes them spend their days in sorrow and sighing, so that tears are their drink, and sorrow is their meat, and sighing is their work all the day long, &c.

The Philosophers say there are eight degrees of heat; we discern three: Now if a man should define heat only by the highest degree, then all other degrees will be cast out from being heat: So if men shall define faith only by the highest degrees, by assurance of the love of God, and of the pardon of his sins in particular, what will become of lesser degrees of faith

If a man should define a man to be a living man, only by the highest and strongest demonstrations of life, as laughing, leap-

leaping, running, working, walking, &c. would not many thousands that groan under internal and external weakneses, and that cannot laugh, nor leap, nor run, nor work, nor walk, be found dead men by such a definition, that yet we know to be alive? 'Tis so here, and you know how to apply it, &c.

*Now the Remedies against
this Device are these.*

The first Remedy

Against this Device of Satan, is, solemnly to consider, That there may be true faith, yea, great measures of faith, where there is no assurance. The Canaanite woman in the Gospel had strong faith, yet no assurance that we read of *These things have I written unto you* (saith John) *that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* In these words you see that they did believe, and had eternal life, in respect of the purpose and promise of God, and in respect of the seeds and beginnings of it in their souls; and in respect of Christ their head, who sits in Heaven as a publick person, representing all his chosen

1 Remedy.

Ephes. 2. 6.

Ephes. 1. 13.

So those in
Isa. 50. 10. had
faith, though
they had no
assurance.

Mica. 7. 8, 9.

sen ones: *Who hath raised us up together, and made us sit together in heavenly places in Christ Jesus; and yet they did not know that they had eternal life. 'Tis one thing to have a right to Heaven, and another thing to know it; 'tis one thing to be beloved, and another thing for a man to know that he is beloved. 'Tis one thing for God to write a mans name in the book of life; and another thing for God to tell a man that his name is written in the book of life, and to say to him, Rejoyce, because thy name is written in heaven. So Paul, In whom ye also trusted, after ye heard the word of truth, the Gospel of your salvation, in whom also after ye believed, ye were sealed with that holy spirit of promise. So Micah, Rejoyce not against me, O my enemy, for when I shall fall, I shall rise; when I shall sit in darknesse, the Lord shall be a light unto me, I will bear the indignation of the Lord, because I have sinned, &c. or The sad countenance of God, as the Hebrew hath it. This soul had no assurance, for he sits in darknesse, and was under the sad countenance of God, and yet had strong faith; as appears in those words, When I fall, I shall rise; when I sit in darknesse, the Lord shall be a light unto me. He will bring me forth to the light, and I shall behold his righteousness. And let this suffice for the first Answer,*

The

The second Remedy

Against this Device of Satan, is, solemnly to consider, That God in the Scripture doth define faith otherwise. God defines faith to be a receiving of Christ: *As many as received him, to them he gave this priviledge, to be the Sons of God. To as many as believed on his name; to be a cleaving of the soul unto God, though no joy but afflictions attend the soul.* Yea, the Lord defines faith to be a coming to God in Christ, and often to a resting, and staying, or roling of the soul upon Christ. 'Tis safest and sweetest to define as God defines, both vices and graces; this is the only way to settle the soul, and to secure it against all the wiles of men & Devils, who labour by false definitions of grace to keep precious souls in a doubting, staggering, and languishing condition, and so make their lives a burden, a hell unto them.

2 Remedy.

John 1. 12.
Acts 11. 23.Mat. 11. 28.
John 6. 37.
Heb. 7. 25, 26.
Isa. 3. 4, &c.

The third Remedy

Against this Device of Satan, is, seriously to consider this, That there may be true faith, where there is much doubting; witnesse those frequent sayings of Christ to his Disciples, *Why are ye afraid*

3 Remedy.

Mat. 6. 30.
Chap. 14. 31.
Chap. 16. 8.
Luke 12. 28.

fraid, O ye of little faith? Persons may be truly believing, who nevertheless are sometimes doubting: In the same persons (that the forementioned Scriptures speak of) you may see their faith commended, and their doubts condemned, which doth necessarily suppose a presence of both.

The fourth Remedy

4 Remedy.

Against this Device of Satan, is, solemnly to consider, That assurance is an effect of faith, therefore it cannot be faith. The cause cannot be the effect, nor the root the fruit, as the effect flows from the cause, the fruit from the root, the stream from the fountain, so doth the assurance flow from faith. This truth I shall make good thus.

Ephes. 1. 13.

Gal. 4. 6.

The assurance of our salvation and pardon of sin doth primarily arise from the witness of the Spirit of God, that we are the children of God: And the Spirit never witnesseth this, till we are believers; *For we are sons by faith in Christ Jesus;* Therefore assurance is not faith, but follows it, as the effect follows the cause.

Again, No man can be assured and persuaded of his salvation, till he be united to Christ, till he be ingrafted into Christ; & a man cannot be ingrafted into Christ, till he hath faith; he must first be ingrafted
into

into Christ by faith, before he can have assurance of his salvation; which doth clearly evidence, that assurance is not faith, but an effect and fruit of faith, &c.

Again, Faith cannot be lost, but assurance may, therefore assurance is not faith. Though assurance be a precious flower in the Garden of a Saint, and is more infinitely sweet and delightful to the soul, then all outward comforts and contents, yet 'tis but a flower that is subject to fade, and to loose its freshnesse and beauty, as Saints by sad experience find, &c.

Again, A man must first have faith, before he can have assurance, therefore assurance is not faith; and that a man must first have faith, before he can have assurance, is clear by this; a man must first be saved, before he can be assured of his salvation, for he cannot be assured of that which is not; and a man must first have a saving faith, before he can be saved by faith; for he cannot be saved by that which he hath not; therefore a man must first have faith, before he can have assurance, and so it roundly follows, that assurance is not faith, &c.

Psal. 51. 12.

Psal. 30, 6, 7.

Cant. 5. 6.

Isa. 8. 17.

There is many thousand precious souls of whom this world is not worthy, that have the faith of reliefe, &c. yet want assurance, and the effects of it; as high joy, glorious peace, and vehement longings after the coming of Christ.

The

The Third Device that Satan hath to keep the soul in a sad, doubting, and questioning condition, is,

3 Device.

*Pfal. 77. 7. 11.
Pfal. 88. 1. ult.
Pfal. 73. 2. 23.*

BY working the soul to make false inferences from the crosse aſtings of Providence. Saith Satan, doeſt thou not ſee how Providence crosseſs thy prayers, and crosseſs thy deſires, thy tears, thy hopes, thy endeavours? Surely, if his love were toward thee, if his ſoul did delight, and take pleaſure in thee, he would not deal thus with thee, &c.

Now the Remedies againſt this Device are theſe.

The First Remedy

1 Remedy.

The Circumcellians, being not able to withſtand the preaching, and writing of Auguſtine, ſought his de-

Againſt this Device of Satan, is, ſolemnly to conſider, That many things may be croſs to our deſires, that are not croſs to our good. *Abraham, Jacob, David, Job, Moſes, Jeremiah, Jonah, Paul, &c.* met with many things that were contrary to their deſires, and endeavours, that were not contrary to their good, as all know,

know, that have wisely compared their desires and endeavours, and Gods actings together. Physick often works contrary to the Patients desires, when it doth not work contrary to their good.

I remember a story of a godly man, who had a great desire to go to *France*, and as he was going to take shipping, he broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in, at that very same time was cast away, & not a man saved, & so by breaking a bone his life was saved. Though Providence did work crosse to his desires, yet it did not work crosse to his good, &c.

struction, having beset the way he was to go to his visitation, but by Gods providence he missing his way, escaped the danger.

The second Remedy

Against this Device of Satan, is, solemnly to consider, That the hand of God may be against a man, when the love and heart of God is much set upon a man. No man can conclude how the heart of God stands by his hand. The hand of God was against *Ephraim*, and yet his love, his heart was dearly set upon *Ephraim*. *I have surely heard Ephraim boasting himself thus; Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke: Turne thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was returned, I repented;*

2 Remedy.

Jer. 31. 18, 19, 20.
Gods providential hand may be with persons, when his heart is set against them.

Q

and

Gods providential hand was for a time with Saul, Haman, Ahab, & Jehu, and yet his heart was set against them. No man knoweth love or hatred by all that is before him, Eccles. 9. 1, 2.

and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Ephraim is my dear Son, he is a pleasant Childe, for since I spake against him, I doe earnestly remember him still: therefore my bowels are troubled for him. I will surely have mercy upon him, saith the Lord.

God can look fowly, and chide bitterly, and strike heavily, even where, and when he loves dearly. The hand of God was very much against Job, and yet his love, his heart was very much set upon Job, as you may see by comparing Chap. 1 and 2. with 41. & 42. The hand of God was sore against David, and Jonah, when his heart was much set upon them. He that shall conclude, That the heart of God is against those that his hand is against, will condemn the generation of the Just, whom God, unjustly would not have condemned.

The Third Remedy

3 Remedy.

Against this Device of Satan, is, to consider, That all the crosse providences that befall the Saints, are but in order to some noble good that God doth intend to confer upon them. Providence wrought crosse to Davids desire, in taking away

away the child sinfully begotten, but yet not crosse to a more noble good; for was it not far better for *David* to have such a legitimate Heir as *Solomon* was, then that a Bastard should wear the Crown, and sway the Scepter?

Joseph you know was sold into a farre Countrey; by the envy and malice of his brethren; and afterwards imprisoned because he would not be a Prisoner to his Mistresses lusts; yet all these providences did wonderfully conduce to his advancement, and the preservation of his fathers family, which was then the visible Church of Christ. It was so ordered by a noble hand of providence, that what they sought to decline, they did promote. *Joseph* was therefore sold by his brethren, that he might not be worshipped, and yet he was therefore worshipped, because he was sold.

David was designed to a Kingdom, but oh the straits, troubles, and deaths that he runs through, before he feels the weight of the Crown; and all this was but in order to the sweetning of his Crown, and to the setting of it more firmly and gloriously upon his head. God did so contrive it, that *Jonah's* offence, and those crosse actings of his that did attend it, should advantage that end which they seemed most directly to oppose. *Jonah* he flies to *Tar-*

The motions of divine providence are so dark, so deep, so changeable, that the wisest and noblest soules, cannot tell what conclusions to make.

4 Remedy.

Orestes speaking of *Valentinian*, saith, He that for Christs name sake had lost a Tribune ship, within a while after succeeded his persecutor in the Empire.

Jonah, men cast into the Sea, then saved by a miracle. Then the Marriners (as is very probable) who cast *Jonah* into the Sea, declared to the *Ninivites* what had happened; therefore he must be a man sent of God, and that his threatnings must be believed, and hearkned to, and therefore they must repent, and humble themselves, that the wrath threatned might not be executed, &c.

The fourth Remedy

Against this Device of Satan, is, seriously to consider, That all the strange, dark, deep, and changeable providences that believers meet with, shall further them in their way to Heaven, in their journey to happiness. Divine wisdom and love will so order all things here below, that they shall work for the real, internal, and eternal good of them that love him. All the rugged providences that *David* met with, did contribute to the bringing of him to the Throne. And all the rugged providences that *Daniel*, & the three Children met with, did contribute to their great advancement. So all the rugged providences that believers meet with, they shall all contribute to the lifting up of their souls above all things, below God. As the waters lifted up *Noah's*

ah's

ah's Ark nearer heaven; and as all the stones that were about *Stevens* ears, did but knock him the cloſer to Chriſt, the corner-ſtone; ſo all the ſtrange rugged providences that we meet with, they ſhall raiſe us nearer Heaven, & knock us nearer to Chriſt, that precious corner-ſtone.

The Fourth Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, is,

BY ſuggeſting to them, that their graces are not true, but counterfeit: Saith Satan, all is not gold that glisters, all is not free grace that you count grace, that you call grace. That which you call faith, is but a fancy; and that which you call zeal, is but unnatural heat and paſſion; and that light you have, 'tis but common, 'tis ſhort to what many have attained to, that are now in Hell, &c. Satan doth not labour more mightily to perſwade hypocrites that their graces are true, when they are counterfeit, then he doth to perſwade precious ſouls that their graces are counterfeit, when indeed they are true, and ſuch as will abide the touch-ſtone of Chriſt, &c.

4 Device.

Yet it muſt be granted, That many a fair flower may grow out of a ſlinking root, & many ſweet diſpoſitions and fair actions may be where there is only the corrupt root of nature.

Now the Remedies against this Device, are these.

The first Remedy

1 Remedy.

Against this Device of Satan, is, seriously to consider, That Grace is taken two ways.

1 'Tis taken for the gracious good will and favour of God, whereby he is pleased of his own free love to accept of some in Christ for his own. This some call the first grace, because 'tis the fountain of all other graces, and the spring from whence they flow, and it's therefore called grace, because it makes a man gracious with God, but this is only in God.

2 Grace is taken for the gifts of grace, and they are of two sorts; Common, or special.

Some are common to believers, and hypocrites, as a gift of knowledge, a gift of prayer, &c.

Gal 5. 22, 23.

Some are special graces, and they are proper, and peculiar to the Saints, as faith, humility, meekness, love, patience, &c.

The second Remedy

2 Remedy.

Against this Device of Satan, is, wisely to consider the differences be-
twixt

twixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace; and this I shall shew you in these Ten particulars.

1 True grace makes all glorious within and without. *The Kings daughter is all glorious within, her rayment is of wrought gold.*

True grace makes the understanding glorious, the will glorious, the affections glorious, it casts a general glory upon all the noble parts of the soule; *The Kings daughter is all glorious within.* And as it makes the inside glorious, so it makes the outside glorious, *Her cloathing is of wrought gold.* It makes men look gloriously, and speak gloriously, and walk and act gloriously, so that vain souls shall be forced to say, that these are they that have seen Jesus. As grace is a fire to burn up and consume the dross and filth of the soul, so it is an Ornament to beautifie and adorn the soule. True grace makes all new, the inside new, and the outside new. *If any man be in Christ, he is a new creature;* but temporary grace doth not this. True grace changes the very nature of a man, moral vertue doth only restrain, or chain up the outward man, it doth not change the whole man. A Lyon in a grate, is a Lyon still, he is restrained, but not changed, for he retains his Lyon-like nature still: So temporary graces restrain many

Q 4

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God brings not a pair of scales to weigh our graces, but a Touch-stone to try our graces. Purity, preciousness, and holiness is stampt upon all saving graces.

Acts 15. 9.

2 Pet. 1. 1.

Jude 20.

Acts 4. 8. to 15.

2 Cor. 5. 17.

Εἰς νέαν κτίσιν, a new creation, new Adam, new Covenant, new Paradise, new Lord, new Law, new hearts, and new natures go together.

Acts 9.

Luke 7.

2 Cor. 4. 18.

Chap. 11.

Heb. 15.

Prov. 24.

A Saint hath
his feet
where other
mens heads
are.

Mat. 6.

Mat. 11. 30.

1 John 5. 3.

Rom. 7. 22.

Psal. 1. 2.

Prov. 21. 15.

men from this and that wickedness, but it doth not change and turn their hearts from wickedness: But now true grace that turns a Lyon into a Lamb, as you may see in *Paul*; and a notorious strumpet into a blessed and glorious penitent, as you may see in *Mary Magdalen*, &c.

2 The objects of true grace are supernatural. True grace is conversant about the choicest, and the highest objects; about the most soul-enobling, and soul-greatning objects, as God, Christ, precious promises, that are more worth than a world; and a Kingdom that shakes not, a Crown of glory that withers not, and heavenly treasures that rust not. The objects of temporary grace are low and poor, and alwayes within the compass of reasons reach.

3 True grace inables a Christian (when he is himself) to do spiritual actions with real pleasure and delight. To souls truly gracious, *Christs yoke is easie, and his burden is light: His Commandments are not grievous, but joyous. I delight in the Law of God after the inward man*, saith *Paul*. The blessed man is described by this, *That he delights in the Law of the Lord. 'Tis joy to the just to doe judgement*, saith *Solomon*. To a gracious soul. *All the wayes of the Lord are pleasantnesse, and his paths are peace*. But to souls that have
but

but temporary grace, but morall vertues, religious services are a toil, not a pleasure; a burden, and not a delight: *Wherefore have we fasted (say they) and thou seest not? Wherefore have we afflicted our soules, and thou takest no knowledge? &c.* Ye have said (say those in *Malachi*) it is vain to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts? When will the new Moon be gone (say those in *Amos*) that we may sell corn? and the Sabbath, that we may set forth wheat, making the Ephah small, and the shekel great, and falsifying the ballances by deceit.

Isa. 58. 3.

Mal. 3. 14.

Amos 8. 5.

Psal. 51. 10, &

119. 36. 80. &

139. 23. & 86.

11.

Mat. 23.

4 True grace makes a man most careful, and most fearful of his own heart, it makes him most studious about his own heart, informing that, examining that, & watching over that; but temporary grace, moral virtues make men more mindful, and carefull of others, to instruct them, and counsel them, and stir up them, and watch over them, &c. which doth with open mouth demonstrate, that their graces are not saving, and peculiar to Saints, but that they are temporary, and no more than *Judas*, *Demas*, and the *Pharisees* had, &c.

5 Grace will work a mans heart to love and cleave to the strictest & holiest ways and things of God, for their purity and sanctity

Psal. 119. 140.

Psal. 44. 17, 18, 19.

Grace is a panoply against all trouble, and a paradise of all pleasures.

Mat. 13. 20, 21.

Few are of Jerom's mind, that had rather have St. Pauls coat with his heavenly graces, than the Purple of Kings with their Kingdoms.

sanctity, in the face of all dangers & hardships. *Thy word is very pure, therefore thy servant loveth it.* Others love it, and like it, and follow it, for the credit, the honour, the advantage that they get by it; but I love it for the spiritual beauty and purity of it. So the Psalmist, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant. Our heart is not turned back, neither have our steps declined from thy way. Though thou hast sore broken us in the place of Dragons, and covered us with the shadows of death. But temporary grace that will not bear up the soul against all oppositions and discouragements in the wayes of God, as is clear by their Apostacy in John 6. and by the stony grounds falling away, &c.*

6 True grace will inable a man to step over the worlds Crown, to take up Christs Cross; to prefer the Cross of Christ above the glory of this world. It inabled *Abraham* and *Moses*, and *Daniel*, with those other Worthies in *Heb. 11.* to do so.

Godfrey of Bullen, first King of *Jerusalem*, refused to be crowned with a Crown of gold, saying, *That it became not a Christian there to wear a Crown of gold, where Christ had wore a Crown of thorns.* Oh! but temporary grace cannot work the soul to prefer Christs Crosse above the worlds Crown; but when these two meet

a temporary Christian steps over Christs Cross, to take up, and keep up the worlds Crown. *Demas hath forsaken us to embrace this present world.* So the young man in the Gospel had many good things in him, he bid fair for heaven, and came near to Heaven; but when Christ set his Crosse before him, he steps over that to enjoy the worlds Crown. When Christ bid him, *Goe and sell all that he had, and give to the poor, &c. he went away sorrowful, for he had great possessions.* If heaven be to be had upon no other terms, Christ may keep his heaven to himself, hee'l have none, &c.

2 Sanctifying grace, renewing grace, puts the soul upon spiritual duties, from spiritual and intrinsical motives, as from the sense of Divine love, that doth constrain the soul to wait on God, and to act for God, and the sense of the excellency and sweetnesse of communion with God, and the choice and precious discoveries that the soul hath formerly had of the beauty and glory of God, whilest it hath been in the service of God. The good looks, the good words, the blessed Love-letters, the glorious kisses, and the sweet embraces that gracious souls have had from Christ in his service, doe provoke and move them to wait upon him in holy duties: Ah! but restraining grace, temporary

2 Tim. 4. 10.
Mat. 19. 20,
21, 22.

The King of Navarre told Baga, That in the cause of Religion he would lanch no further into their Sea, then he might be sure to return safe to the Haven.

As what I have, if offered to thee, pleaseth not thee, O Lord, without my selfe, so the good things we have from thee, though they may refresh us, yet they satisfie us not without thy self. *Bern.*

It is an excellent speech of Bernard (*bonus es Domine, animæ querenti; quid invenien-* is?) Good art thou O Lord to the soul that seeks thee, what art thou then to the soul that finds thee?

Numb. 14. 7.

N^o 7th
Hath fulfilled after me. A metaphor taken from a ship under sail, that is strongly car-

porary grace that puts men upon Religious duties, onely from external motives, as the care of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name amongst the creatures, and a thousand such like considerations, as you may see in *Saul, Jehu, Judas, Demas*, and the *Scribes* and *Pharisees*, &c.

The Abbot in *Melancthon* lived strictly, and walked demaurely, and lookt humbly, so long as he was but a Monk, but when by his seeming extraordinary sanctity he got to be Abbot, he grew intolerable proud and insolent; and being asked the reason of it, confessed, *That his former lowly looke was but to see if he could find the keyes of the Abby*. Such poor low, vain motives work temporary souls to all the service they do perform, &c.

8 Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all Gods precepts. *Joshuah* and *Caleb* followed the Lord fully; *Zecharias* and *Elizabeth* were righteous before God, and walking in all the Commandments & Ordinances of the Lord blameless. The Saints in the *Revelation* are described by this, that *they follow the Lamb whithersoever he goes*; but restraining grace, tempora-

temporary grace cannot enable a man to follow the Lord fully: All that temporary grace can enable a man to doe, is to follow the Lord partially, unevenly, and haltingly, as you may see in *Jehu, Herod, Judas*, and the *Scribes and Pharisees*, who paid Tith of Mint, and Anise, and Cummin, but omitted the weighty matters of the Law, Judgement, Mercy, and Faith, &c.

True grace works the heart to the hatred of all sin, and to the love of all truth; it works a man to the hatred of those sins that for his blood he cannot conquer: and to loath those sins that he would give all the world to overcome: So that a soul truly gracious can say, Though there be no one sin mortified & subdued in me, as it should, and as I would, yet every sin is hated and loathed by me. So a soul truly gracious, can say, Though I doe not obey any one command as I should, and as I would, yet every word is sweet, every command of God is precious; I dearly prize, and greatly love those commands that I cannot obey, though there be many commands that I cannot in a strict sense fulfill, yet there is no command I would not fulfill, that I do not exceedingly love. *I love thy commandements above gold, above fine gold. My soul hath kept thy Testimonies, and I love them exceedingly.*

o True

ried with the wind, as fearing neither rocks nor sands.

Luke 1. 5, 6.

Rev. 14. 4.

Math. 23. 23.

Psal. 119. 104. 128.

I had rather go to Hell pure from sin, then to Heaven polluted with that filth, saith *Anselm*.

Da quod jubes, & jube quod vis. Give what thou commandest, and command what thou wilt.

Psal. 119. 119. 127. 167.

John 6. 68.
Cant. 5. 10.
Cant. 3. 4.
Grace is that
Star that leads
to Christ, 'tis
that cloud &
pillar of fire
that leads the
soul to that
heavenly Ca-
naan, where
Christ sits
chief.

1 Cor. 1. 30.
Phil. 3. 9.

Mat. 6. 1, 2.
Zech. 7. 5, 6.

9 True grace leads the soul to rest in Christ, as in his (*summum bonum*) chiefest good; it works the soul to centre in Christ, as in his highest and ultimate end. *Whither should we goe, thou hast the words of eternal life. My beloved is white and ruddy, the chiefest of ten thousand. I found him whom my soul loved, I held him and would not let him goe.* That wisdome a believer hath from Christ, it leads him to centre in the wisdome of Christ; and that love the soul hath from Christ, it leads the soul to centre in the love of Christ; and that righteousness the soul hath from Christ, it leads the soul to rest, and centre in the righteousnesse of Christ. True grace is a beam of Christ, and where it is, it will naturally lead the soul to rest in Christ. The stream doth not more naturally lead to the fountain, nor the effect to the cause, than true grace leads the soul to Christ. But restraining grace, temporary grace, works the soul to centre and rest in things below Christ. Sometimes it works the soul to centre in the praises of the Creature; sometimes to rest in the rewards of the Creature; *Verily they have their reward,* saith Christ: And so in an hundred other things, &c.

10 True grace will inable a soul to sit down satisfied, & contented with the naked enjoyments of Christ. The enjoyment

off

of Christ without honour will satisfie the soul; the enjoyment of Christ without riches, the enjoyments of Christ without pleasures, and without the smiles of Creatures, will content and satisfie the soul. *'Tis enough Joseph is alive.* So saith a gracious soul, though honour is not, and riches are not, and health is not, and friends are not, &c. it is enough that Christ is, that he reignes, conquers, and triumphs. Christ is the pot of *Manna*, the cruce of Oyle, a bottomless Ocean of all comfort, content, and satisfaction; he that hath him, wants nothing; he that wants him, enjoys nothing: *Having nothing* (saith *Paul*) *and yet possessing all things.* Oh! but a man that hath but temporary grace, that hath but restraining grace, cannot sit down satisfied and contented, under the want of outward comforts. Christ is good with honours, saith such a soul; and Christ is good with riches; and Christ is good with pleasures, and he is good with such and such outward contents. I must have Christ and the world, or else with the young man in the Gospel (in spite of my soul) I shall forsake Christ to follow the world. Ah! how many shining professors be there in the world, that cannot sit down satisfied and contented, under the want of this or that outward comfort & content, but are like Bedlams,

Cui cum paupertate bene convenit, pauper non est, saith Sen. A contented man cannot be a poor man.

Charls the Great, his Motto was, *Christus regnat, vincit, triumphat.* And so 'tis the Saints. 2 Cor. 6. 10. *St. Austine* upon Psal. 12. brings in God rebuking a discontented Christian thus; What is thy faith? Have I promised thee these things? What, wert thou made a Christian that thou shouldst flourish here in this world?

Content is the deputy of outward felicity, & supplies the place where it is absent. As the Jewes throw the Book of *Hes-er* to the ground before they read it, because the name of God is not in it, as the Rabbins have observ'd So do Saints in some sense, those mercies wherein they do not read Christs name, & see Christs heart.

Luther said, he had rather be in Hell with Christ, than in Heaven without him.

Bedlams, fretting and vexing, raging and madding, as if there were no God, no heaven, no hell, nor no Christ to make up all such outward wants to souls. I but a soul truly gracious can say, In having nothing I have all things, because I have Christ; having therefore all things in him, I seek no other reward, for he is the universal reward. Such a soul can say, Nothing is sweet to me, without the enjoyment of Christ in it; honours, nor riches, nor the smiles of creatures are not sweet to me no farther then I see Christ, and tast Christ in them. The confluence of all outward good cannot make a heaven of glory in my soul, if Christ who is the top of my glory, be absent, as *Absolom* said, *What is all this to me, so long as I cannot see the Kings face?* So saith the soul, why do you tell me of this and that outward comfort, when I cannot see his face whom my soul loves? Why, my honour is not my Christ, nor riches is not Christ, nor the favour of the creature is not Christ; let me have him, & let the men of this world take the world, and divide it amongst themselves, I prize my Christ above all, I would enjoy my Christ before all other things in the world, his presence will make up the absence of all other comforts; and his absence will darken and embitter all my comforts; so that my comforts will neither

neither tast like comforts, nor look like comforts, nor warm like comforts, when he that should comfort my soul stands afar off, &c. Christ is all, and in all to souls truly gracious; we have all things in Christ, & Christ is all things to a Christian; if we be sick, he is a Physician; if we thirst, he is a Fountain; if our sins trouble us, he is righteousness; if we stand in need of help, he is mighty to save; if we fear death, he is life; if we be in darkness, he is light; if we be weak, he is strength; if we be in poverty, he is plenty; if we desire Heaven, he is the way. The soul cannot say, this I would have, and that I would have; but saith Christ, 'tis in me, 'tis in me eminently; perfectly, eternally.

Lam. I. 16.

Col. 3. 11.
None but Christ, none but Christ, said Lambert, lifting up his hands, and his fingers ends flaming.

The fifth Device that Satan hath to keep souls in a sad, doubting and questioning condition, is,

5 Device.

BY suggesting to them, That that conflict that is in them, is not a conflict that is only in Saints, but such a conflict that is to be found in hypocrites, & prophane souls; when the truth is, there is as much difference betwixt the conflict that

John 8. 44.
The Devil is a liar, and the father of it.
The Devils breasts (saith Luther) are very fruitful with lyes.

is in them, and that which is in wicked men, as there is betwixt light and darkness, betwixt Heaven and Hell. And the truth of this I shall evidence to you in the following particulars.

'Twas a good saying of him that said (*Domine libera me a malo homine meipso*) Lord deliver me from an ill man my self *Austine* complains, That men do not tame the beasts in their own bosoms. Rom. 2. 21, 22, 23.

Rom. 7. 19.

1 The whole frame of a believers soul is against sin; understanding, will, and affections, all the powers and faculties of the soul are in armes against sin. A covetous man may condemn covetousness, and yet the frame and bent of his heart may be to it; a proud person may condemn pride: and yet the frame of his spirit may be to it; and the drunkard may condemn drunkenness, and yet the frame of his spirit may be to it; a man may condemn stealing and lying, and yet the frame of his heart may be to it. *Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest Idolls, dost thou commit sacrilege? Thou that makest thy boast of the Law, through breaking the Law, dishonourest thou God?* But a Saints will is against it. *The evil that I would not do, I doe;* and his affections are against it, *What I hate, I doe.*

2 A Saint conflicts against sin universally, the least as well as the greatest; the most profitable and the most pleasing sin as well. 3 against those that are less pleasing

sing and profitable; he will combate with all, though he cannot conquer one as he should, and as he would: He knows that all sin strikes at Gods holiness, as well as his own happiness; at Gods glory, as well as at his souls comfort and peace.

He knows that all sin is hateful to God, and that all sinners are Traytors to the Crown & dignity of the Lord Jesus. He looks upon one sin, and sees that that threw down *Noah*, the most righteous man in the world; and he looks upon another sin, & sees that that cast down *Abraham*, the greatest believer in the world; & he looks upon another sin, and sees that that threw down *David*, the best King in the world; & he looks upon another sin, and sees that that cast down *Paul*, the greatest Apostle in the world. He sees that one sin threw down *Sampson*, the strongest man in the world; another cast down *Solomon*, the wisest man in the world; & another *Moses*, the meekest man in the world; and another sin cast down *Job*, the patientest man in the world; and this raises a holy indignation against all, so that nothing can satisfie and content his soul; but a destruction of all those lusts & vermin that vex & wrack his righteous soul; it will not satisfie a gracious soul to see Justice done upon one sin, but he cries out for justice upon all; he would not have

R 2

some

Psal. 119. 104.
I hate every
false way.

Sinethi, from
sin

which signifies
to hate with a
deadly and ir-
reconcilable
hatred.

He knows
that all the
parts of the
old man hath,
and doth play
the part of a
treacherous
friend, and a
friendly tray-
tor; therefore
his heart

strikes at all.
The greater
the Combate
is, the greater
shall be the
following re-
wards, saith
Tertullian.

True hatred is
against the
whole kind.

Plutarch re-
ports of one
who would
not be resol-
ved of his
doubts, be-

cause he would not lose the pleasure in seeking for resolution. So wicked men will not be rid of some sins, because they would not loose the seeming pleasure of sinning.

John 3. 20.

Though to be kept from sin brings comfort to us, yet for us to oppose sin from spiritual and heavenly Arguments, and God to pardon sin, that brings most glory to God.

some crucified, & others spared, but cries out, Lord crucifie them all, crucifie them all. Oh! but now the conflict that is in wicked men, is partial; they frown upon one sin, and smile upon another; they strike at some sins, yet stroke others; they thrust some out of doors, but keep others close in their bosomes, as you may see in *Jehu, Herod, Judas, Simon Magus, and Demas*. Wicked men strike at grosse sins, such as are not only against the Law of God, but against the Laws of Nature and Nations; but make nothing of lesse sins; as vain thoughts, idle words, sinful motions, perjury oaths, &c. They fight against those sins that fight against their honour, profits, pleasures, &c. but make truce with those that are as right hands, and as right eyes to them, &c.

3 The conflict that is in a Saint against sin, is maintained by spiritual arguments, by Arguments drawn from the love of God, the honour of God, the sweetnesse and communion with God, and from the spiritual and heavenly blessings and priviledges that are conferred upon them by God; and from Arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, he kisses of Christ, and the intercession of Christ: And from Arguments drawn from the earnest of the Spirit, the seal of the Spirit, the witnesse
off

of the Spirit, the comforts of the Spirit. Oh! but the conflict that is in wicked men is from low, carnal and legal Arguments drawn from the eye, ear or hand of the creature, or drawn from shame, hell, curses of the Law, &c.

2 Cor. 12. 7, 8, 9.

4 The conflict that is in Saints is a constant conflict. Though sin and grace were not born in the heart of a Saint together, and though they shall not dye together, yet whilst a believer lives they must conflict together. *Paul* had been 14 years converted, when he cryed out, *I have a Law in my members rebelling against the Law of my mind, and leading me captive to the Law of sin.*

'Twas an excellent saying of *Eusebius Emesenus*, Our fathers overcame the torments of the flames, let us overcome the fiery darts of vices.

Consider that the pleasure and sweetness that follows victory over sin, is a thousand times beyond that seeming sweetness that is in sin.

2 Pet. 2. 19. 20.

Pietro Candiano, one of the Dukes of *Venice*, died fighting against the *Napratines*, with the weapons in his hands: So a Saint lives fighting, and dies fighting, he stands fighting, and falls fighting, with his spiritual weapons in his hands. But the conflict that is in wicked men is inconstant, now they fall out with sin, and anon they fall in with sin; now 'tis bitter, anon 'tis sweet; now the sinner turns from his sin, & anon he turns to the wallowing in sin as the swine doth to the wallowing in the mire. One hour you shall have him praying against sin, as if he feared it more than hell, & the next hour you shall have him pursuing after sin, as if there were no God

A Heathen
could say,
their soul is
in a mutiny; a
wicked man
is not friends
with himself,
he and his
conscience
are at differ-
ence. *Arist.*

These two,
Grace & sin,
are like two
Buckets at a
Well, when
one is up, the
other is down
They are like
the two Law-
rels at Rome,
when one
flourishes, the

to punish him, no justice to damn him, no
hell to torment him.

5 The conflict that is in the Saints, is in
the same faculties; there is the judgement
against the judgement, the mind against
the mind, the will against the will, the af-
fections against the affections; that is, the
regenerate part against the unregenerate
part, in all the parts of the soul; but now
in wicked men, the conflict is not in the
same faculties, but between the conscience
and the will; the will of a sinner is bent
strongly to such and such sins, but con-
science puts in and tells the sinner God
hath made me his Deputy, he hath given
me a power to hang and draw, to exa-
mine, scourge, judge and condemn, and
if thou dost such and such wickedness, I
shall be thy Jaylor, and thy tormentor, I
do not bear the rod nor the sword in vain
faith conscience; if thou sinnest I shall
do my office, and then thy life will be
hell, and this raises a tumult in the soul.

6 The conflict that is in the Saints, is a
more blessed, successful, and prevailing
conflict. A Saint by his conflict with sin
gains ground upon his sin. *They that are
Christ's* (saith the Apostle) *have crucified
the world with the affections and lusts.*
Christ puts to his hand, and helps them
to lead captivity captive, and to set their
feet upon the necks of those lusts that
have

have formerly trampled upon their souls and their comforts. As the house of *Saul* grew weaker and weaker, and the house of *David* grew stronger and stronger, so the Lord by the discoveries of his love, and by the influences of his Spirit, he causes grace, the noble part of a Saint, to grow stronger and stronger, and corruption like the house of *Saul*, to grow weaker and weaker. But sin in a wicked heart gets ground, and grows stronger and stronger; notwithstanding all his conflicts, his heart is more encouraged, emboldened, and hardened in a way of sin, as you may see in the *Israelites*, *Pharaoh*, *Jehu* and *Judas*, who doubtless found many strange conflicts, tumults, and mutinies in their souls, when God spake such bitter things against them, and did such justice upon them.

But remember this by way of Caution, Though Christ hath given sin its deaths wound (by his power, spirit, death, and resurrection) yet it will dye but a lingring death: As a man that is mortally wounded, dyes by little and little, so doth sin in the heart of a Saint. The death of Christ on the Crosse was a lingring death, so the death of sin in the soul, is a lingring death, now it dies a little, and anon it dies a little, &c. as the Psalmist speaks, *Slay them not, lest my people forget, scatter them*

other withers
The more
grace thrives
in the soul,
the more sin
dies in the
soul.

2 Tim. 3. 13.
From naught
they grow to
be very
naught, and
from very
naught, to be
dark naught.

Lo! I am. I said
I *Lucian*, *Nec
cui nec homi-
nibus pepercit*,
he spared nei-
ther God nor
man.

Mortification
is a continued
act, 'tis a daily
dying to sin,
I die daily.

A crucified
man will
strive and
struggle, yet
in the eyes on
the Law, and
in the account
of all that see
him, he is
dead. 'Tis just
so with sin.
Psal. 58. 11.

There is no such pleasure (saith *Cyprian*) as to have overcome an offered pleasure; neither is there any greater Conquest, than that that is gotten over a mans corruptions. The *Romans* lost many a battel, and yet in the issue were Conquerors in all their wars, 'tis just so with the Saints.

by thy power, and bring them down O Lord our shield. He would not have them utterly destroy'd, but some reliques preserved as a memorial: So God dealeth in respect of sin, 'tis wounded and brought down, but not wholly slain, something is still left as a Monument of Divine grace, and to keep us humble, waketull, and watchful, and that our Armour may be still kept on, and our weapons alwayes in our hands.

The best mens souls in this life hang between the flesh and the spirit, as it were like *Mahomets* Tomb at *Mecah*, between two Load-stones; like *Erasmus*, as the Papists paint him, betwixt Heaven and Hell; like the Tribe of *Manassch*, halfe on this side *Jordan*, in the Land of the *Amorites*, and half on that side in the holy Land; yet in the issue they shall overcome the flesh, and trample upon the necks of their spiritual enemies.

The

*The Sixth Device that Satan
hath to keep souls in a sad,
doubting, and questioning
condition, is,*

BY suggesting to the soul, That surely *6 Device.*
his estate is not good, because he can-
not joy and rejoyce in Christ, as once he
could, because he hath lost that comfort
and joy that once was in his spirit. Saith
Satan, thou knowest the time was, when
thy heart was much carried out to joying
and rejoycing in Christ; thou dost not
forget the time when thy heart used to be
full of joy and comfort, but now, how art
thou fallen in thy joyes and comforts?
Therefore thy estate is not good, thou
dost but deceive thy self, to think that e-
ver it was good, for surely if it had, thy
joy and comfort would have continued.
And hereupon the soul is apt to take part
with Satan, and say, 'Tis even so, I see all
is naught, and I have but deceived my
own soul, &c.

Now

*Now the Remedies against
this Devise are these.*

The first Remedy

1 Remedy.

Psal. 63. 1, 2. 8.

Iſa. 50. 10. 7.

Mic. 7. 8, 9.

Pſalm. 42, 5.

Spiritual joy
is a Sun that
is often clou-
ded, though it
be as precious
a flower as
moſt Paradiſe
affords, yet
'tis ſubject to
fade and wi-
ther.

Againſt this Devise of Satan, is to
conſider, That the loſſe of comfort
is a ſeparable adjunct from grace; the ſoul
may be full of holy affections, when 'tis
empty of Divine conſolations. There may
be, & often is true grace, yea, much grace,
where there is not a drop of comfort, nor
dram of joy. Comfort is not of the being,
but of the wel-being of a Chriſtian. God
hath not ſo linked theſe two choiſe lo-
vers together, but that they may be part
aſunder. That wiſdom that is from above
will never work a man to reaſon thus, I
have no comfort, therefore I have no
grace, I have loſt that joy that once I
had, therefore my condition is not good,
was never good, &c. but 'twill enable a
man to reaſon thus, Though my comfort
is gone, yet the God of my comfort a-
bides; though my joy is loſt, yet the ſeeds
of grace remain. The beſt mens joyes are
as glaſs, bright and brittle, and evermore
in danger of breaking.

The

The second Remedy

Against this Device of Satan, is, solemnly to consider, That the precious things that thou still enjoyest, are far better than the joyes and comforts that thou hast lost. Thy union with Christ, thy communion with Christ, thy Son ship, thy Saint ship, thy heir ship thou stil enjoyest by Christ, are far better than the comforts thou hast lost by sin. What though thy comforts be gone, yet thy union and communion with Christ remains: Though thy comforts be gone, yet thou art a Son, though a comfortlesse Son; an heir, though a comfortless heir; a Saint, though a comfortlesse Saint. Though the bag of silver (thy comforts) be lost, yet the box of Jewels (thy union with Christ, thy communion with Christ, thy Son ship, thy Saint ship, thy Heir ship) which thou still enjoyest, is far better than the bag of silver thou hast lost; yea, the least of those precious Jewels is more worth than all the comforts in the world. Well, let this be a cordial to comfort thee, a star to lead thee, and a staffe to support thee, that thy box of Jewels are safe, though thy bag of silver be lost.

2 Remedy.

Jer. 31. 18, 19, 20.

When one objected to *Paninow*, his cheerfulness, to Christs Agony, & sadness, he answered, Christ was sad, that I might be merry; he had my sins, and I have his righteousness.

The

The Third Remedy

3 Remedy.

Pfal. 51. 12.
Pfal. 30. 6, 7.
Job 23. 6, 8,
9. 30, 31.
Lam. 1. 16.
Mat. 27. 46.
Pfal. 42. 5.

Lam. 5. 15.

Against this Device of Satan, is, to consider, That thy condition is no other then what hath bin the condition of those precious souls whose names were written upon the heart of Christ, & who are now at rest in the bosome of Christ. One day you shall have them praising & rejoycing, the next day a mourning and weeping: One day you shall have them singing, *The Lord is our portion*; the next day a sighing & expostulating with themselves, *Why are ye cast down O our souls? Why is our harp turned to mourning? And our Organ into the waye of them that weep, &c.*

The fourth Remedy

4 Remedy.

The Spirit
doth not every
day make
a scall in the
soul, he doth
not make every
day to be
a day of wea-
ring the wed-
ding Robes.

Against this Device of Satan, is, solemly to consider, That the causes of joy and comfort are not alwayes the same. Happily thy former joy & comfort did spring from the witness of the Spirit, he bearing witness to thy soul, that thy nature was changed, thy sins pardoned, thy soul reconciled, &c. Now the Spirit may upon some special occasion, bear witness to the soul, that the heart of God is dearly set upon him, that he loves him with an everlasting love, &c. & yet the soul may

never

never injoy such a testimony all the dayes of his life again. Though the Spirit be a witnessing Spirit, it's not his Office every day to witnesse to believers their interest in God, Christ, Heaven, &c.

Or happily thy former joy and comfort did spring from the newness and suddenness of the change of thy condition; for a man in one hour to have his night turned into day, his darkness turned into light, his bitter into sweet, Gods frowns into smiles, his hatred into love, his hell into a heaven, must greatly joy and comfort him. It cannot but make his heart to leap and dance in him, who in one hour shall see Satan accusing him, his own heart condemning him, the eternal God frowning upon him, the gates of heaven bared against him, all the creation standing armed at the least beck of God, to execute vengeance on him, & the mouth of the infernal pit open to receive him. Now in this hour, for Christ to come to the amazed soul, & say to it, I have trod the Winepress of my fathers wrath for thee, I have laid down my life a ransom for thee, by my blood I have satisfied my fathers Justice, & pacified his anger, & procured his love for thee; by my blood I have purchased the pardon of thy sins, thy freedom from hell; & thy right to heaven. Oh! how wonderfully will this cause the soul to leap for joy?

The

A pardon given unexpectedly into the hand of a Malefactor, when he is on the last step of the Ladder, ready to be turn'd off, will cause much joy and rejoycing; the newness and suddenness of the change of his condition, will cause his heart to leap and rejoyce; yet in process of time, much of his joy will be abated, though his life be as dear to him still, as ever it was.

^B The fifth Remedy

5 Remedy.

Hudson the Martyr deserted at the stake, went from under his chain, and having prayed earnestly, was comforted immediately, and suffered valiantly.

So Mr. Glover when he was within sight of the stake, cried out to his friend, He is come, he is come, meaning the comforter that Christ promised to send. Psal. 71. 20, 21. Isa. 57. 18.

See Psal. 26. 6.
& 42. 7, 8.

Against this Device of Satan, is, to consider, That God will restore & make up the comforts of his people. Though thy candle be put out, yet God will light it again, & make it burn more light than ever. Though thy Sun for the present be clouded, yet he that rides upon the clouds shall scatter those clouds, & cause the sun to shine and warm thy heart, as in former days, as the Psalmist speaks, *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side.* God takes away a little comfort, that he may make room in the soul for a greater degree of comfort. This the Prophet *Isaiah* sweetly shews; *I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.* Bear up sweetly O precious soul! thy storm shall end in a calme, and thy dark night in a sun-shine day, thy mourning shall be turn'd into rejoycing, and the waters of consolation shall be sweeter and higher in thy soul than ever; the mercy is surely thine; but the time of giving it is the Lords: Wait but a little, and thou shalt find the Lord comforting thee on every side.

Thi

The seventh Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is,

BY suggesting to the soul his often relapses into the same sin which formerly he hath pursued with particular sorrow, grief, shame, and tears, and prayed, complained, and resolved against. Saith Satan, Thy heart is not right with God, surely thy estate is not good, thou dost but flatter thy self, to think that ever God will eternally own and embrace such a one as thou art, who complainest against sin, and yet relapest into the same sin; who with tears and groans confessest thy sin, & yet ever & anon art fallen into the same sin.

7 Device.

I confess this is a very sad condition, for a soul after he hath obtained mercy and pity from the Lord, after God hath spoken peace and pardon to him, and wiped the tears from his eyes, and set him upon his legs, to return to folly: Ah! how do relapses lay men open to the greatest afflictions and worst temptations? How do they make the wound to bleed afresh! How do they darken and cloud former assurances and evidences for heaven? How do they put a sword into the hand of conscience to cut and slash the soul?

A backslider may say (*Opera & impenitentia*) all my pains and charge is lost.

They

They raise such fears, terrours, horrors, and doubts in the soul, that the soul cannot be so frequent in duty as formerly, nor so fervent in duty as formerly, nor so confident in duty as formerly, nor so bold, familiar, & delightful with God in duty as formerly; nor as constant in duty, as formerly, they give Satan an advantage to triumph over Christ; they make the work of repentance more difficult; they make a mans life a burden, & they render death to be very terrible unto the soul, &c.

Now the Remedies against this Device, are these.

The first Remedy

1 Remedy.

Hosea 14. 4.

Jer. 3. 12. 14.

Against this Device of Satan, is, solemnly to consider. That there are many Scriptures that do clearly evidence a possibility of the Saints falling into the same sins whereof they have formerly repented. *I will heal their backslidings; I will love them freely, for mine anger is turned away from them,* saith the Lord by the Prophet Hosea. So the Prophet Jeremiah speaks, *Goe and proclaim these words towards the North, and say, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I*

am

am mercifull, faith the Lord, and I will not keep anger for ever. Turn O backsliding Israel, faith the Lord, for I am married unto you: And I will take you one of a City, and two of a family, and I will bring you to Zion. So the Psalmist, They turned back and dealt unfaithfully with their fathers, they were turned aside like a deceitfull bow. And no wonder, for though their repentance be never so sincere and sound, yet their graces are but weak, and their mortification imperfect in this life; though by grace they are freed from the dominion of sin, and from the damnatory power of every sin, and from the love of all sin, yet grace doth not free them from the seed of any one sin; and therefore 'tis possible for a soul to fall again and again into the same sin. If the fire be not wholly put out, who would think it impossible that it should catch and burn again and again.

The second Remedy

Against this Device of Satan, is, seriously to consider, That God hath no where engaged himself by any particular promise, that souls converted and united to Christ, shall not fall again and again into the same sins after conversion. I cannot find in the whole book of God,

S

where

The sin of backsliding is a soul-wounding sin. I will heale their backsliding. You read of no arms for the back, tho you do for the breast.

When a souldier bragged too much of a great scarin his forehead; Augustus Caesar (in whose time Christ was born) asked him if he did not get it when he looked back as he fled.

2 Remedy.

In some cases the Saints have found God better than his word; he promised the Children of *Israel* only the Land of *Canaan*, but besides that he gave them two other kingdoms which he never promised. And to *Zachary* he promised to give him his speech at the birth of the Child, but besides that, he gave him the gift of Prophecy.

3 Remedy.

A sheep may often slip into a slough, as well as a Swine.

where he hath promised any such strength or power against this or that particular sin as that the soul shall be for ever (in this life) put out of a possibility of falling again and again into the same sins, and where God hath not a mouth to speak, I must not have a heart to believe. God will graciously pardon those sins to his people, that he will not in this life effectually subdue in his people. I would go far to speak with that soul that can shew me a promise, that when our sorrow and grief hath been so great, or so much, for this or that sin, that then God will preserve us from ever falling into the same sin. The sight of such a promise would be as life from the dead, to many a precious soul, who desires nothing more than to keep close to Christ, and fears nothing more than backsliding from Christ.

The third Remedy

Against this Device of Satan, is, seriously to consider, That the most renowned, and now crowned Saints, have in the dayes of their being on earth, relapsed into one and the same sin. *Lot* was twice overcome with Wine. *John* twice worshipped the Angel. *Abraham* did often dissemble, and lay his wife open to Adultery, to save his own life, which some Heathens would not have done. And it

came to passe, when God caused me to wander from my fashers house, that I said unto her, this is thy kindnesse which thou shalt shew unto me, at every place whither we shall come; say of me, he is my brother. David in his wrath was resolved (if ever man was) that he would be the death of Nabal, and all his innocent family, & after this, he fell into the foul murder of Uriah. Though Christ told his Disciples that his Kingdom was not of this world, yet again, and again, and again, three severall times they would needs be on horse-back, they would faine be high, great, and glorious in this world; their pride & ambitious humour put them (that were but as so many beggars) upon striving for preheminance and greatness in the world, when their Lord and Master told them 3 severall times of his sufferings in the world, and of his going out of the world. Jehoshaphat, though a godly man, yet joyes affinity with Ahab; and though he was saved by a miracle, yet soon after he falls into the same sin, and joyes himself with Ahabaziah King of Israel, who did very wickedly. Sampson is by the Spirit of the Lord numbered among the faithful Worthies, and yet he fell often into one grosse sin, as is evident. Peter you know relapt oft, and so did Jonah; and this comes to passe, that they may see their own inability to stand, to resist, or overcome any temptation, or corruption.

S 2

And

Gen. 20. 13.
Chap. 12.

Perhaps the Prodigal sets out unto us a Christian relapt; for he was a Son before, and with his Father, & then went away from him and spent all, & yet he was not quite undone, but returned again.

2 Chron. 18. 1,
2, 3. 30, 31.

Chap. 20. 35,
36, 37.

Heb. 11. 32.

Jude 14, 15, 16.

The Prodigal saw the compassion of his Father the greater, in receiving him after he had run away from h.m.

And that they may be taken off from all false confidences, and rest wholly upon God and only upon God, and alwayes upon God; and for the praise and honour of the power, wisdom, skill, mercy, and goodness of the Payitian of our soules, that can heal, help, and cure, when the disease is most dangerous, when the soul is relapst, and grows worse and worse, and when others say, *There is no help for him in his God*, and when his own heart and hopes are dying.

The fourth Remedy

4 Remedy.

Relapses into enormities are (*Pecata vulnerantia & devastantia*) wounding & wasting sins; therefore the Lord is graciously pleased to put under his everlasting arms, and stay his chosen ones from frequent falling into them.

Against this Device of Satan, is, to consider, That there are relapses into enormities, and there are relapses into infirmities. Now 'tis not usual with God to leave his people frequently to relapse into enormities; for by his Spirit & grace, by his smiles & frowns, by his word and rod, he doth usually preserve his people from a frequent relapsing into enormities; yet he doth leave his choycest ones frequently to relapse into infirmities (and of his grace he pardons them in course) as idle words, passion, vain thoughts, &c. Though gracious soules strive against these, and complain of these, and weep over these, yet the Lord to keep them humble,

humble, leavs them frequently to relapse into these; and these frequent relapses into infirmities shall never be their bane, because they be their burthen.

The fifth Remedy

Against this device of Satan, is to consider, That there are involuntary relapses, and there are voluntary relapses. Involuntary relapses are, when the resolution and full bent of the heart is against sin, when the soul strives with all its might against sin, by sighs and groans, by prayers & tears, and yet out of weakness is forced to fall back into sin, because there is not spiritual strength enough to overcome. Now though involuntary relapses must humble us, yet they must never discourage, nor deject us, for God will freely and readily pardon those in course. Voluntary relapses are, when the soul longs and loves to return to the flesh-pots of Egypt: When 'tis a pleasure and a pastime to a man to return to his old courses; such voluntary relapses speak out the man blinded, hardned, and ripened for ruine, &c.

5 Remedy.

There is a great difference between a sheep that by weakness falls into the mire, and a Swine that delights to wallow in the mire; between a woman that is forced, though she strives, and cries out, and an alluring adulteress.

The Sixth Remedy

6 Remedy.

Christ upbraided his Disciples for their unbelief, and hardnesse of heart, who had seen his glory, as the glory of the only begotten Son of God, full of grace and truth.
John 1. 4.

Mat. 16. 15,
16, 17, 18, 19, 22,
23, 24.

Mat. 7. 1, 2, 3.

Against this device of Satan, is to consider, That there is no such power, or infinite virtue in the greatest horror, or sorrow the soul can be under for sin, nor in the sweetest, or choicest discoveries of Gods grace, and love to the soul; as for ever to fence, and secure the soul from relapsing into the same sin. Grace is but a created habit that may be prevail'd against by the secret, subtil, and strong workings of sin in our hearts: And those discoveries that God makes of his love, beauty, and glory to the soul, doe not alwayes abide in their freshnesse and power upon the heart; but by degrees they fade and wear off, & then the soul may return again to folly, as we see in *Peier*, who after he had a glorious testimony from Christs owne mouth, of his blessednes and happines, labours to prevent Christ from going up to *Jerusalem* to suffer, out of bare slavish fears; that he and his fellows could not be secure, if his Master should be brought to suffer. And again, after this, Christ had him up into the Mount, and there shewed him his beauty and glory, to strengthen him against the hour of temptation that was a coming upon him: and yet soon after, he had the honour and happinesse of seeing

seeing the glory of the Lord (which most of the Disciples had not) he basely and most shamefully denies the Lord of glory thinking by that means to provide for his own safety: And yet again, after Christ had broke his heart with a look of love for his most unlovely dealings, and bade them that were first acquainted with his resurrection, to *Go and tell Peter that he was risen*: I say, after all this, slavish fears prevaile upon him, and he basely dissembles, and playes the *Jew* with the *Jewes*, and the *Gentile* with the *Gentiles*, to the seducing of *Barnabas*, &c.

Mat. 26. 69.
ult.

Gal. 2. 11, 12, 13.

Yet by way of Caution know, It's very rare that God doth leave his beloved ones frequently to lapse into one & the same grosse sin; for the Law of Nature is in arms against grosse sins, as well as the Law of grace; so that a gracious soul cannot, dares not, will not frequently return to grosse folly. And God hath made even his dearest ones dearly smart for their relapses, as may be seen by his dealings with *Sampson*, *Jehosaphat* and *Peter*. Ah Lord! what a hard heart hath that man, that can see thee stripping and whipping thy dearest ones for their relapses, and yet make nothing of returning to folly, &c.

The Eighth Device that Satan bath to keep souls in a sad, doubting, and questioning condition, is,

8 Device.

He may so tempt as to make a Saint weary of his life, Job 10. 1.
My soul is weary of my life.

BY perswading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed and tormented with temptations. 'Tis his method, first to vex and weary the soul with temptations, and then to tempt the soul, that surely 'tis not beloved, because 'tis so much tempted. And by this stratagem he keeps many precious souls in a sad, doubting, and mourning temper many yeares, as many of the precious Sons of *Sion* have found by wofull experience, &c.

Now the Remedies against this Device, are these

The Fifth Remedy

1 Remedy.

Against this Device of Satan, is solemnly to consider, That those that have been best and most beloved, have been most tempted by Satan. Though Satan can never rob a Christian of his Crown,

Crown, yet such is his malice, that he will therefore tempt, that he may spoile them of their comforts: Such is his enmity to the father, that the nearer and dearer any Child is to him, the more will Satan trouble him, and vex him with temptations. Christ himself was most neer, and most dear, most innocent, and most excellent, and yet none so much tempted as Christ. *David* was dearly beloved, and yet by Satan tempted to number the people. *Job* was highly praised by God himselfe, and yet much tempted, witness those sad things that fell from his mouth, when he was wet to the skin. *Peter* was much prized by Christ, witness that choise testimony that Christ gave of his faith and happiness, and his shewing him his glory in the Mount, and that eye of pity that he cast upon him after his fearfull fall, &c. and yet tempted by Satan. And the Lord said, *Simon Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith faile thee not, &c.*

Paul had the honour of being exalted as high as heaven, and of seeing that glory that could not be exprest; and yet he was no sooner stept out of heaven, but he is buffeted by Satan, lest he should be exalted above measure. If these that were so really, so gloriously, so eminently beloved of God,

Pirats do not use to set upon poor empty vessels; and beggars need not fear the Thieft. Those that have most of God, and are most rich in grace, shall be most set upon by Satan, who is the greatest and wisest Pirate in the world.

Luke 22. 31, 32.

2 Cor. 12. 2. 7.

Ephes. 6. 12.

2 Remedy.

2 Cor. 12. 7.
Vide Beza,
Grotium, and
Estium.

God, if these that have lived in Heaven, and set their feet upon the stars, have been tempted, let no Saints judge themselves not to be beloved, because they are tempted. It is as natural for Saints to be tempted that are dearly beloved, as 'tis for the Sun to shine, or a Bird to sing. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voyce, because these are natural to them; no more should Saints of their temptations, because they are natural to them. *For we wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of the darknesse of this world, against spirituall wickednesse in high places.*

The second Remedy against this device of Satan, is to consider, That all the temptations that befall the Saints, shall be sanctified to them by a hand of love. Ah! the choice experiences that the Saints get of the power of God supporting them, of the wisdom of God directing them (so to handle their spiritual weapons, their graces, as not only to resist, but to overcome) of the mercy and goodnesse of the Lord pardoning and succouring of them. And therefore saith Paul, *I received the messenger Satan for to buffet me, lest I should be exalted, lest I should be exalted above measure.* Twice in that verse he begins with

it.

it, & ends with it. If he had not been bu-
 teted, who knows how his heart would
 have swelled; he might have been carried
 higher in conceit, than before he was in
 his extasie. Tentation is Gods school,
 wherein he gives his people the clearest
 & sweetest discoveries of his love; a school
 wherein God teaches his people to be
 more frequent & fervent in duty. When
Paul was buffeted, then he prayed thrice,
i. e. frequently and fervently. A School
 wherein God teaches his people to be
 more tender, meek, and compassionate to
 other poor tempted souls then ever. A
 School wherein God teaches his people to
 see a greater evil in sin then ever, and a
 greater emptinesse in the creature then
 ever, and a greater need of Christ & free
 grace then ever; a school wherein God
 will teach his people, that all temptations
 are but his Gold-smiths, by which he will
 try & refine, and make his people more
 bright & glorious. The issue of all temp-
 tations shall be the good of the Saints, as
 you may see by the temptations that
Adam, and *Eve*, and Christ, and *David*, and
Job, and *Peter*, and *Paul* met with. Those
 hands of power and love, that bring light
 out of darkness, good out of evil, sweet out
 of bitter, life out of death, heaven out of
 hell, will bring much sweet and good to
 his people, out of all the temptations that
 come upon them.

Luther said,
 There were
 three things
 that made a
 Preacher;
 Meditation,
 Prayer, and
 Temptation.

The

The third Remedy

3 Remedy.

Ego non sum
ego.Sometimes he
shews his ma-
lice, by let-
ting those
things abide
by the soul, as
may most vex
and plague

Against this Device of Satan, is, wisely to consider, That no temptations do hurt or harm the Saints, so long as they are resisted by them, and prove the greatest afflictions that can befall them. 'Tis not Satans tempting, but your assenting; not his inticing, but your yielding, that makes temptations hurtful to your souls. If the soul when 'tis tempted, resists the temptation, and saith with Christ, *Get thee behind me Satan*; and with that young Convert, *I am not the man that I was*; or as *Luther* counsels all men to answer all Temptations, with these words, (*Christianus sum*) *I am a Christian*. If a mans temptations be his greatest affliction, then is the temptation no sin upon his soul, though it be a trouble upon his mind. When a soul can look the Lord in the face, and say, Ah Lord! I have many outward troubles upon me, I have lost such and such a neer mercy, and such & such dear desireable mercies, and yet thou that knowest the heart, thou knowest that all my crosses & losses do not make to many wounds in my soul, nor fetch so many sighs from my heart, nor tears from my eyes, as those temptations doe, that Satan follows my soul with. When

'tis

'tis thus with the soul, then temptations are onely the souls trouble, they are not the souls sin.

Satan is a malicious & envious enemy; as his names are, so is he; his names are all names of enmity; the *Accuser*, the *Tempter*, the *Destroyer*, the *Devourer*, the *Envious man*; and this malice and envy of his, he shews sometimes by tempting men to such sins as are quite contrary to the temperature of their bodies, as he did *Vespasian* and *Julian*, men of sweet and excellent natures, to be most bloody murderers. And sometimes he shews his malice by tempting men to such things as shall bring him no honour nor profit, &c. *Fall down and worship me*, to Blasphemy and Atheism, &c. the thoughts and first motions whereof, cause the heart and flesh to tremble. And sometimes he shewes his malice by tempting them to those sins which they have not found their natures prone to, and which they abhor in others. Now if the soul resists these, and complains of these, and groans and mourns under these, & looks up to the Lord Jesus to be delivered from these, then shall they not be put down to the souls account, but to Satans, who shall be so much the more tormented, by how much the more the Saints have been by him maliciously tempted, &c.

the soul, as *Gregory* observes, in his leaving of *Jobs* wife, which was not out of his forgetfulness, carelessness, or any love or pity to *Job* but to vex & torment him, and to work him to blaspheme God, despair, and dye, &c.

Make

When Constantine the Emperour was told that there was no means to cure his Leprosie, but by bathing his body in the blood of Infants, he presently answered (*Malo semper agrotare quam tali remedio convalescere*) I had rather not be cured, than use such a Remedy.

Hosea 14.

Make present and peremptory resistance against Satans Temptations, bid defiance to the temptation at first sight. 'Tis safe to resist, 'tis dangerous to dispute. Eve lost her self, and her posterity, by falling into lists of dispute, when she should have resisted, and stood upon terms of defiance with Satan. He that would stand in the hour of temptation, must plead with Christ, 'Tis written. He that would triumph over temptations, must plead still, 'Tis written. Satan is bold and impudent, and if you are not peremptory in your resistance, he will give you fresh onsets. 'Tis your greatest honour, and your highest wisdom, peremptorily to withstand the beginnings of a Temptation, for an after Remedy comes often too late.

Mistress Katherine Ersterge, once after a great conflict with Satan, said, *Reason not with me, I am but a weak woman, if thou hast any thing to say, say it to my Christ, he is my Advocate, my strength, and my Redeemer, and he shall plead for me.*

Men must not seek to resist Satans craft with craft (*Sed per apertum mactem*) but by open defiance. He shoots with Satan in his own bow, who thinks by disputing and reasoning to put him off. As soon as a Temptation shews its face, say to the Temptation, as Ephraim to his idols, *Get you hence, what have I any more*

to do with you? Oh! say to the temptation, as David said to the sons of Zeruiah, *what have I to do with you?* You will be too hard for me. He that doth thus resist temptations, shall never be undone by temptations, &c.

2 Sam. 16. 10.

Make strong and constant resistance against Satans temptations. Make resistance against temptations by Arguments drawn from the honour of God, the love of God, your union and communion with God; and from the blood of Christ; the death of Christ, the kindnesse of Christ, the intercession of Christ, and the glory of Christ; and from the voice of the Spirit, the counsel of the Spirit, the comforts of the Spirit, the presence of the Spirit, the seal of the Spirit, the whisperings of the Spirit, the commands of the Spirit, the assistance of the Spirit, the witness of the Spirit, and from the glory of heaven, the excellency of grace, the beauty of holinesse, the worth of the soul, and the vildnesse or bitternesse, and evill of sin, the least sin being a greater evill, than the greatest temptation in the World.

I have read of one, who being tempted with offers of money to desert Christ, gave this excellent answer, Let not any man think, that he will embrace other mens goods to forsake Christ, who hath forsaken his own proper goods to follow Christ.

And look that you make constant resistance, as well as strong resistance, be constant in Arms. Satan will come on with new Temptations, when old ones are too weak; in a calm, prepare for

Luke 4. 14.
*And when the
 Devill had ended
 all the temptation,
 he departed from
 him for a season.*

Christ had no
 rest untill he
 was exactly
 tried with all
 kinds of temptations, Gal.

for a storm, The tempter is restless, impudent, and subtil, he will suite his temptations to your constitutions and inclinations. Satan loves to saile with the winde, if your knowledge be weak, he will tempt you to errour; if your conscience be tender, he will tempt you to scrupulosity, & too much preciseness, as to do nothing but hear, pray, read, &c. If your consciences be wide and large, he will tempt you to carnal security; If you are bold spirited he will tempt you to presumption; if timorous, to desparation; if flexible, to inconstancy; if proud and stiffe, to gross folly; therefore still fit for fresh assaults, make one victory a stept to another. When you have overcome a temptation, take heed of unbending your bow, and look well to it, that your bow be alwayes bent, & that it remains in strength. When you have overcome one temptation, you must be ready to enter the list with another. A distrust (in some sense) is the mother of safety, so security is the gate of danger. A man had need to fear this most of all, that he fears not at all. If Satan be alwayes roaring, we should be alwayes a watching and resisting of him: And certainly, he that makes strong and constant resistance of Satans temptations, shall in the end goe above his temptations, and for the present is secure enough from being ruin'd by his Temptations, &c.

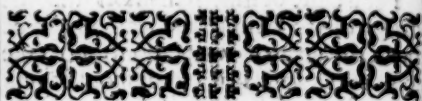
For a close of this, remember that 'tis dangerous to yield to the least sin, to be rid of the greatest temptation. To take this course, were, as if a man should think to wash himself clean in Ink; or as if a man should exchange a light Cross made of paper, for an iron Cross which is heavy, toilsome, and bloody. The least sin set home upon the conscience, will more wound, vex, and oppress the soul, than all the temptations in the world can, therefore never yield to the least sin, to be rid of the greatest temptation.

Sidonius Apolinarius relateth, how a certain man named *Maximus*, arriving at the top of honour, by indirect means, was the first day very much wearied, and fetching a deep sigh, said, *Oh Damocles! how happy do I esteeme thee, for having been a King but the space of a dinner? I have been one a whole day, and can bear it no longer.* I will leave you to make the Application.

He that will yield to sin, to be rid of temptation, will be so much the more tempted, and the lesse able to withstand temptations.

T

The



The Fourth thing to be shewed,
is,

*The severall wayes and Devices
that Satan hath to
destroy and ensnare
all sorts & ranks
of men in the
World.*

I Shall begin with the Honourable and the Great, and shew you the Devices that Satan hath to destroy them. I will only instance in those that are most considerable.

*His first Device to destroy the
Great and Honourable of
the Earth, is,*

I Device.

BY working them to make it their business to seek themselves, to seek how to greaten themselves, to raise themselves
to.

to enrich themselves, to secure themselves
&c. as you may see in *Pharaoh, Ahab, Rehoboam, Jereboam, Absalom, Jeab, Haman, &c.*

But were the Scripture silent, our own experiences do abundantly evidence the way and method of Satan, to destroy the great and the honourable, to bury their names in the dust, and their souls in hell, by drawing them wholly to mind themselves, and only to mind themselves, and in all things to mind themselves, and alwayes to mind themselves. *All* (saith the Apostle) *mind themselves*: All comparatively, in respect of the paucity of others, that let fall their private interests, and drown all self-respects in the glory of God, and the publique good, &c.

Self-seeking like the deluge, overthrows the whole world.

Phil. 2. 21.

Now the Remedies against this Device are these.

The first Remedy

Against this Device of Satan, is, solemnly to consider, that self-seeking is a sin that will put men upon a world of sins, upon sins not only against the Law of God, the rules of the Gospel, but that are against the very Laws of nature, that are so much darkned by the fall of man. It put the *Pharisees* upon opposing Christ,

1 Remedy.

Self-love is the root of the hatred of others. *2 Tim.* 3. 2. First, Lovers of themselves, and then fierce, &c.

T 2

and

The Naturalists observes,
That those
Beasts which
are most cruel
to others, are
most loving
to their own.

Amos 2. 6.

and *Judas* upon betraying Christ, and *Pilate* upon condemning Christ. It put *Ge-hazi* upon lying, and *Balaam* upon cursing, and *Saul* and *Absolom* upon plotting *Da-vids* ruine. It put *Pharoah* and *Haman* upon contriving wayes to destroy those *Jewes* that God did purpose to save by his mighty arm. It puts men upon using wicked ballances, and the bag of deceittull weights. It puts men upon wayes of oppression, and selling the righteous for silver, and the poor for a pair of shoes, &c. I know not any sin in the world, but this sin of self-seeking will put men upon it, though it be their eternall losse.

The second Remedy

2 Remedy.

A self-seeker
is a *Cato* with-
out, but a *Me-ro*
within,
Domitian
would seem
to love them
best, whom he
willed least
should live, &
thats the very
temper of
self-seekers.

Against this Device of Satan, is, seri-
ously to consider, That self-seeking
doth exceedingly abase a man; it strips
him of all his Royalty and glory: Of a
Lord, it makes a man become a servant to
the creature, I, often to the worst of crea-
tures; yea, a slave to slaves, as you may
see in *Judas*, *Demas*, *Balaam*, and the
Scribes and *Pharisees*. Self-seekers bow
down to the Creatures, as *Gideons* many
thousands bowed down to the waters:
self-seeking wil make a man say any thing
do any thing, and be any thing, to please
the lusts of others; and to get advantages
upon

upon others ; Self-seeking transforms a man into all shapes and forms ; now it makes a man appear as an Angel of Light, anon as an Angel of darknesse ; now self-seekers are seemingly for God, anon they are openly against God ; now you shall have them crying *Hosanna* in the Highest, and anon *Crucifie him, crucifie him* ; now you shall have them build with the Saints, and anon you shall have them plotting the overthrow of the Saints, as those self-seekers did in *Ezra* and *Nehe-miah's* time. Self-seekers are the basest of all persons ; there is no service so base, so poor, so low, but they wil bow to it. ¶ They cannot look neither above, nor beyond theirown lusts, and the enjoyment of the Creature ; these are the prime and ultimate objects of their intendments.

'Tis said of *Tiberius*, That whilst *Augustus* ruled, he was no wayes tainted in his reputation ; and that whilst *Drusus* and *Germanicus* were alive, he feigned those virtues which he had not, to maintain a good opinion of himselfe in the hearts of the people ; but after he had got himselfe out of the reach of contradiction and controulement, there was no fact in which he was not faulty, no crime to which he was not accessary. My prayer shall be, That *Tiberius* his spirit may not be found in any of our Rulers ; lest it prove their ruine, as it did his ; and

It was death in *Moses* Rites to counterfeit that Ceremony and Figurative Ointment, *Ezo. 30.* what shall it then be to counterfeit the Spirit of life and holinesse ?

Rom. 1. 25.

that where ever it is, it may be detected, loathed, and ejected, that so neither the State, nor souls may be ruin'd by it, &c.

The Third Remedy

3 Remedy.

Isa. 5. 8.

Hab. 6. 9, 10,
11, 12.

Cressus a very rich Roman, and a great self-seeker, for greedy desire of gold, he managed war against the Persians, by whom both he and 30000 Romans were slain: And because the Barbarians conjectured that he made this assault upon them for their Gold

Against this Device of Satan, is, solemnly to dwell upon those dreadful curses and woes that are from heaven denounced against self-seekers, *Woe unto them that joyne house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.* So *Habakkuk, Woe to him that increaseth that which is not his, - and to him that ladeth himself with thick clay. Woe to him that covereth an evill covetousnesse to his house, that he may set his Nest on high, that he may be delivered from the power of evill. Thou hast consulted shame to thy house by cutting off many people; and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the Timber shall answer it. Woe to him that buildeth a Town with blood, and stablisheth a City by iniquity.* The materials of the house built up by oppression, shall come as joynt-witnesses. The stones of the Wall shall cry, Lord, we were built up by blood and violence, and the beam shall answer, True Lord, even so it is; the stones shall cry vengeance Lord upon these self-seekers, and the beam shall answer

answer, Woe to him, because he built his house with blood. So *Isaiah*, Woe unto them that decree unrighteous decrees, and that write grievousnesse which they have prescribed. To turn aside the need from Judgement, and to take away the right from the poor of my people; that widows may be their prey, and that they may rob the fatherlesse. So *Amos*, Woe unto them that are at ease in Zion, and trust in the mountain of Samaria, which are named chiefe of the Nations, to whom the house of Israel came. That put far away the evill day, and cause the seat of violence to come near. That lye upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the flocke, and the Calves out of the midst of the stall. That drink wine in Bowles, and anoint themselves with the chief Oynments, but they are not grieved for the afflictions of Joseph. So *Micah*, Woe to them that devise iniquity, and work evill upon their Beds: when the morning is light, they practice it, because it is in the power of their hand. And they cover fields, and take them by violence, and houses, and take them away. So they oppresse a man and his house, even a man and his heritage.

By these Scriptures you see, that self-seekers labour like a woman in travel, but their birth proves their death; their pleasure their pain; their comforts their tor-

therefore they melted gold, & poured it into his dead body, saying (*Satura te auro*) satisfie thy self with gold.

Isa. 15. 1, 2.

Amos 6. 1.

Mica 2. 1, 2.

Tacitus the Roman Emperours word was (*Sibi bonus alii malus*) he that is too much for himself, fails to be good to others.

ment; their glory their shame; their exaltation their desolation. Losse, disgrace, trouble, and shame, vexation and confusion, will be the certain portion of self-seekers.

When the *Tartarians* had taken in batel the Duke of *Muscovia*, they made a Cup of his skull, with this Inscription, *all covet, all loose.*

The Fourth Remedy

4 Remedy.

Adam seeks himself, and loses himself, Paradise, and that blessed Image that God had stamp't upon him. Lot seeks himself, Gen. 13. 10, 11. and loses himself & his goods. Peter seeks to save himself, and miserably loses himself.

Against this Devise of Satan, is, solemnly to consider, That self-seekers are self-loosers, and self-destroyers. *Abolom* and *Judas* seek themselves, and hang themselves. *Saul* seeks himself, and kills himself. *Ahab* seeks himself, and looses himself, his Crown and Kingdome. *Pharoah* seeks himself, and overthrowes himself and his mighty Army in the red Sea. *Cain* sought himselfe, and slew two at once, his brother, and his own soul. *Gehazi* sought change of Rayment, but God changed his rayment into a leprous skin. *Haman* sought himself, and lost himself. The Princes and the Presidents sought themselves (in the ruine of *Daniel*) but ruin'd themselves, their Wives and Children. That which selfseekers think should be a staffe to support them, becommes (by the hand of Justice) an iron rod to break them;

them; that which they would have as
springs to refresh them, becomes a gulfe
utterly to consume them. The crosses of
self-seekers, shall alwayes exceed their
mercies, their pain their pleasure, their
torments their comforts; every self-seek-
er is a self-tormenter, a self-destroyer; he
carries a Hell, an executioner in his own
bosome, &c.

Hezekiah in
the businesse
of the Amba-
sadours, seeks
himself, & lost
himself, and
his life too,
had not God
saved him by
a Miracle.

The Fifth Remedy

Against this Device of Satan, is, To
dwell much upon the famous ex-
amples of those worthy Saints that have
denyed themselves, and prefer'd the pub-
lick good before their own particular ad-
vantage: As *Moses*. And the Lord said
unto *Moses*, let me alone that I may destroy
them, and blot out their name from under
Heaven, and I will make of thee a Nation
mightier and greater than they. Oh! but
this offer would not take with *Moses*, he
being a man of a brave publick spirit, it's
hot in his desires and prayers that the
people might be spared and pardoned;
saith he, *Pardon I beseech thee the iniquity of*
this people, unto the greatnesse of thy mercy,
and as thou hast forgiven this people from
Egypt untill now. And the Lord said, *I*
have pardoned according to thy word. Ah!
should God make such an offer to many
that

5 Remedy.

'Tis good to
be of his Opi-
nion & mind,
who was ra-
ther willing
to beautifie
Italy, than his
own house.

The Ancients were wont to place the Statues of their Princes by their Fountains, intimating they were (or at least should be) fountains of the publique good.

A certain great Emperour coming into Egypt, to shew the zeal he had for the publique good, saith to the Egyptians, Draw from me as from your River Nile.

that write themselves *Moses*, and are called by many, *Moses*, I am afraid they would preter their own advantage above the publick good; they would not care what become of the people, so they and theirs might be made great and glorious in the world; they would not care if they might have a *Babel* built for them, though it was upon the ashes and ruins of the people. Baser spirits than these are not in Hell, no, not in hell, and I am sure there are no such spirits in Heaven. Such mens hearts and principles must be chang'd, or they will be undone for ever. *Nehemiah* was a choice soul, a man of brave publick spirit, a man that spent his time, his strength, and his estate, for the good and ease of his people. *Moreover* (saith he) from the time that I was appointed to be their Governour in the Land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the King, that is, twelve years, I and my brethren have not eaten the bread of the Governour. Yea, also I continued in the work of this wall, and all my servants were gathered hither unto the work. Moreover, there were at my Table an hundred and fifty of the Jewes and Rulers, besides those that came unto us from among the Heathen that are about us. Now that which was prepared for me daily, was one Oxe, and six choise sheep, also fowles

ere prepared for me, and once in ten dayes
ore of all sorts of Wine: yet for all this requi-
ed not I the bread of the Governour, because
he bondage was heavy upon the people. Think
pon me, my God, for good, according to all
hat I have done for this people. So Daniel
was a man of a brave publick spirit. Then
he Presidents and Princes sought to find
occasion against Daniel, concerning the
Kingdome, but they could finde no occasion, nor
fault, for as much as he was faithfull, nei-
ther was there any error or fault found in
him. Then said these men, we shall not find
any occasion against this Daniel, except we
find it against him, concerning the Law of his
God.

Christ had a publick spirit, he laid out
himself, and laid down himself for a pub-
lick good. Oh! never leave looking and
meditating upon these precious and sweet
Examples, till your souls are quickned,
and raised up, to act for the publick good,
more than for your own particular ad-
vantage. Many Heathens have been ex-
cellent at this.

Macrobius writes of Augustus Caesar,
(in whose time Christ was born) that
he carried such an entire & fatherly affe-
ction to the Common-wealth, that he
called it (*filiam suam*) his own daughter;
and therefore refused to be called (*Dom-
inus*) the Lord or Master of his Countrey,
and

The Counsel-
lor faith, a
Statef-man
should be
thus triparti-
ted, his will,
to God, his
love to his
Master, his
heart to his
Countrey, his
secret to his
friend, his
time to busi-
nesse.

Solomons Tri-
bunal was un-
derpropt
with Lyons,
to shew what
spirit & met-
tal a Magi-
strate should
be made of.

Utinam aut
non nasceretur,
aut non more-
tur.

and would only be called (*Pater patriæ*) Father of his Countrey, because he Governed it not by fear (*Per timorem sed per amorem*) but by love; the Senate and the people of *Rome* joyntly saluting him by the name of (*Pater patriæ*) Father of his Countrey. The people very much lamented his death, using that speech, *Would he had never been born, or never dyed.*

So *Marcus Regulus*, to save his Countrey from ruine, exposed himself to the greatest sufferings that the malice and rage of his Enemies could inflict.

So *Tully* and *Aristides*, and many others have been famous for their preferring the publick good above their own advantage. My prayer is, and shall be, That all our Rulers may be so spirited by God, that they may be willing to be any thing, to be nothing, to deny themselves, and to trample their sinfull selves under feet, in order to the honour of God, and a publick good, that so neither Saints nor Heathens may be witnesses against them in that day wherein the hearts and practice of all the Rulers in the world shall be open, and bare before him that judges the world in righteousness and judgement.

The Sixth Remedy

6 Remedy.

Against this Device of Satan, is, seriously to consider, That self is a great let to Divine things, therefore the Prophets and Apostles were usually carried out of themselves, when they had the clearest, choicest, highest and most glorious Visions. Self-seeking blinds the soul, that it cannot see a beauty in Christ, nor an excellency in holiness; it distempers the palate, that a man cannot tast sweetness in the word of God, nor in the wayes of God, nor in the society of the people of God; it shuts the hand against all the soul-enriching offers of Christ, it hardens the heart against all the knocks and endearments of Christ; It makes the soul as an empty Vine, and as a barren Wilderness. *Israel is an empty Vine, he bringeth forth fruit to himself.* There is nothing that speaks a man to be more empty and void of God, Christ, and grace, then self-seeking. The Pharisees were great self-seekers, and great undervaluers of Christ, his word and Spirit. There is not a greater hinderance to all the duties of piety, then self-seeking: Oh! this is that that keeps many a soul from looking after God, and the precious things of eternity; they cannot wait on God, nor act for God, nor abide

Hosea 10. 1.

Self-seekers
with Esau,
prefer a mess
of pottage a-
bove their
birth-right; &
with the men
of Shechem,
esteem the
bramble a-
bove the vine
the Olive,

and the Fig-
tree, yea emp-
ty things a-
bove a full
Christ, & base
things above
a glorious
Christ.

The Saints
Motto is,
*Propter te, Do-
mine, propter
te.*

The Saints
Motto is, *Non
nobis Domine.*

abide in those wayes wherein they might meet with God, by reason of self. Self-seeking is that which puts many a man upon neglecting and slighting the thing of his peace. Self-seekers will neither go into Heaven themselves, nor suffer others to enter, that are ready to take the Kingdom by violence, as you may see in the *Scribes and Pharisees*. Oh! but a gracious spirit is acted quite otherwayes, as you may see in that sweet Scripture, *Cant.*

13. *At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee O beloved.* All the Church hath and is, is only for him; let others bear fruit themselves, and lay up for themselves; gracious spirits will hide for Christ, and lay up for Christ. All the Divine endowments, and productions of Saints, fall in to Gods bosome, and empty themselves into his lap. As Christ layes up his merits for them, his graces for them, his comforts for them, his Crown for them; so they lay up all their fruits, and all their loves, all their graces, and all their experiences, and all their services, only for him who is the soul of their comforts and the Crown and top of all their Royalty and glory, &c.

*The Second Device that Satan
bath to ensnare and destroy
the Great and Honourable of
the Earth, is,*

BY engaging them against the people
of the most high, against those that
are his Jewels, his pleasant portion, the de-
light of his eye, and the joy of his heart.
Thus he drew *Pharoah* to engage against
the Children of *Israel*, and that was his
overthrow. So he engaged *Haman* against
the *Jewes*, and so brought him to hang up-
on that Gallows that he had made for
Merdecas. So he engaged those Princes
and Presidents against *Daniel*, which was
the utter ruine of them and their relati-
ons. So in *Rev. 20, 7, 8, 9.* And when the
thousand years are expired, *Satan* shall be loo-
sed out of his prison. And he shall goe out to
deceive the Nations which are in the foure
quarters of the earth, *Gog* and *Magog*, so gather
them together to battel: whose number is as the
sand of the Sea. And they went up upon the
breadth of the earth, and compassed the camp of
the Saints about, and the beloved City: and fire
came down from God out of Heaven, and con-
sumed them.

2 Device.

Exod. 14.

Hester 7.

Dan. 6.

Now

Now the Remedies against this
Device, are these.

The First Remedy

1 Remedy.

As they said
once of the
Grecians in
the Epigram,
whom they
thought in-
vulnerable,
we shoot at
them, but
they fall not
down; we
wound them,
and not kill
them, &c.

*Tanto plus glo-
rie veseremus,
quoniam eo plu-
res superabimus*
The number
of opposers
makes the
Christians
conquest the
more illustri-
ous, said
Pedarelus in
Erasmus.

Against this Device of Satan, is, so-
lemnly to consider, That none have
engaged against the Saints, but have been
ruin'd by the God of Saints. Divine Ju-
stice hath been too hard for all that have
opposed and engaged against the Saints,
as is evident in *Saul, Pharoah, Haman, &c.*
He reprov'd Kings for their sakes, saying,
Touch not mine anointed, nor doe my Prophets
no harm. When men of *Balaams* spirit
and principles have been engaged against
the Saints, how hath the Angel of the
Lord met them in the way, & jostled their
bones against the wall? How hath he
broke their backs, and necks, and by his
drawn sword cut them off in the prime of
their dayes, & in the height of their sins?
Ah! whar a Harvest hath Hell had in our
dayes, of those who have engaged against
the Lamb, and those that are called cho-
sen, and faithful? Ah! how hath Divine
Justice powred out their blood as water
upon the ground? How hath he laid their
honour and glory in the dust? who in the
pride and madness of their hearts, said, as
Pharoah,

Pharoah; We will pursue, we will overtake, we will divide the spoile, our lusts shall be satisfied upon them: We will draw our sword, our hand shall destroy them. In the things wherein they have spoken, and done proudly, Justice hath been above them. History abounds in nothing more, than in instances of this kind, &c.

The Second Remedy

Against this Device of Satan, is, To dwell sometime every morning upon these following Scriptures, wherein God hath engaged himself to stand by his people, and for his people, and to make them victorious over the greatest and wisest of their enemies. Associate your selves (saith the Lord by the Prophet) O ye people, and ye shall be broken in pieces, and give ear, all ye of far Countries: Gird your selves and ye shall be broken in pieces. Take counsell together, and it shall come to naught. Speak the word, and it shall not stand, for God is with us. Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth, thou shalt thresh the Mountains, and beat them small, and shalt make

2 Remedy.

Isa. 8, 9, 10.

Occidi poterant
sed vinci non
poterant, said
Cyprian of the
Christians in
his time.

Isa. 41.14, 15.

Vers. 16.

Isa. 54. 17.

Micah 4. 11.

Vers. 12.

Vers. 13.

Zech. 12. 2, 3.

the hills as chaffe. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoyce in the Lord, and shalt glory in the holy one of Israel. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Now also many Nations are gathered together against thee; that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord; neither understand they his counsell; for he shall gather them as sheaves into the floor. Arise and thresh O daughter of Zion; I will make thy horn iron, and I will make thy hoof brasse, and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces; though all the people of the earth be gathered together against it.

The third Remedy

Against this Device of Satan, is, to consider, That you cannot engage against the Saints, but you must engage against God himself, by reason of that neer & blessed union that is between God and them. You cannot be fighters against the Saints, but you will be found in the casting up of the account, to be fighters against God himself: And what greater madness, than for weakness it self to engage against an Almighty strength? The neer union that is between the Lord and believers, is set forth by that neer union that is betwixt a husband and his wife. (*They two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.*) *We are members of his body, of his flesh, and of his bones,* saith the Apostle. This neer union is set forth by that union that is between the head and the members, which make up one body; and by that union that is betwixt the graft and the stock, which are made one by enscition. The union between the Lord and a believer is so neer, that you cannot strike a believer but the Lord is sensible of it, and takes it as done to himself. *Saul, Saul, why persecutest thou me? and in all their afflictions he was afflicted, &c.* Ah soules! who ever

3 Remedy.

Acts 5. 39.
It seems to be drawn from the Fable of the Gyants, which were said to make War with the Gods.

The souls happiness consists not in any thing but in its union with God; nor its misery lyes not so much in any thing, as in its dis-union from God.

Acts 9. 4.
Isa. 63. 9.

engaged against God, and prospered? who ever took up the sword against him, but perisht by it? God can speak you to hell, and nod you to hell at pleasure; 'tis your greatest concernment to lay down your weapons at his feet, and to *kisse the Sm* least he be angry, and you perish in the *ma* way.

Psal. 2. 12.

The Fourth Remedy

4 Remedy.

*Hic homopotuit
apud Deum
quod voluit.*
Said one concerning Lu-
ther. He could
have what he
would of
God.

Psal. 106. 23.

Against this Device of Satan, is, solemly to consider, That you are much engaged to the Saints (as instruments) for the mercies that you do enjoy, and for the preventing and removing of many a judgment that otherwise might have been your ruine, before this day. Were it not for the Saints sake, God would quickly make the heavens to be as brasie, and the earth as iron, God would quickly strip thee of thy Robes, and glory and set thee upon the dunghill with Job. They are the props that bear the world from falling about thy ears, and that keep the iron rod from breaking of thy bones. *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.*

Ah! had not the Saints many a time cast themselves into the breach, betwixt
Gods

Gods wrath & you, you had been cut off from the land of the living, and had had your portion with those, whose names are written in the dust. Many a Nation, many a City, and many a Family is surrounded with blessings for the *Josephs* sakes that live therein; and are preserved from many calamities and miseries, for the *Moseses*, the *Daniels*, the *Noahs*, and the *Jobs* sakes that dwell amongst them. That's a sweet word, *Prov. 10. 25. As the Whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation, or is the foundation of the world.* The righteous is the foundation of the world, which but for their sakes would soon shatter, and fall to ruine. So the Psalmist, *Psal. 75. 3. The earth and all the inhabitants thereof are dissolved, I beare up the pillars of it. Selah.*

The Emperour *Marcus Antonius* being in *Alman*y with his Army, was inclosed in a dry Country by his enemies, who so stopped all the passages, that he and his Army were like to perish for want of water; the Emperour Lieutenant seeing him so distressed, told him, that he had heard, that the Christians could obtain any thing of their God by their prayers; whereupon the Emperour having a legion of Christians in his Army, desired them to pray to their God, for his & the Armies deli-

Prayer is (*Porta cali, clavis paradisi*) the gate of Heaven, a key to let us into Paradise. When the danger is over the Saint is forgotten, is a French Proverb, and that which many Saints in England have found by experience.

יְהוֹשֻׁעַ

Jesodh Gnolan from *Jesodh*.

Mary Queen of Scots, that was Mother to King *James* was wont to say, That she feared Master *Knox's* praiers more than an Army of ten thousand men.

Pfal. 76. 1, 2, 3.

very out of that danger ; which they presently did, and presently a great Thunder fell amongst the enemies, and abundance of water upon the Romans, whereby their thirst was quenched, and the enemies overthrown without any fight. I shall close up this last Remedy, with those sweet words of the Psalmist, *In Judah is God known, his name is great in Israel: In Salem also is his Tabernacle, and his dwelling place in Sion. There brake he the arrows of the bow, the shield, and the sword, and the bas-tel. Selah.*

Secondly, Satan hath his Devices to ensnare and destroy the Learned and the Wise, and that sometimes,

John 5. 44.
1 Kings 22.
22, 23, 24, 25.
1 Cor. 1. 18.
to 29.

The truth of
this you may
see in the
learned
Scribes and
Pharisees.

BY working them to pride themselves in their parts and abilities; and sometimes by drawing them to rest upon their parts and abilities, and sometimes by causing them to make light and flight of those that want their parts and abilities, though they excell them in grace and holiness; and sometimes by drawing them to engage their parts and abilities, in those wayes and things that make against the honour of Christ, the joy of the Spirit, the advancement

ment of the Gospel, and the liberty of the Saints, &c.

Now the Remedies against this Device, are these

The First Remedy

Against this Device of Satan, is, seriously to consider, That you have nothing but what you have received. Christ being as well the fountain of common gifts, as of saving grace. *What hast thou (saith the Apostle) that thou hast not received? And if thou hast received it, why dost thou glory as though thou hadst not received it?* There are those that would hammer out their own happiness, like the Spider climbing up by the thread of her own weaving. Of all the parts and abilities that be in you, you may well say, as the young man did of his Hatcher, *Alas Master! it was but borrowed.* Alas Lord! all I have is but borrowed from that fountaine that fills all the Vessels in Heaven, and on Earth, and it overflows: My gifts are not so much mine, as thine: *Of thine own have we offered unto thee*, said that Princely Prophet, &c.

1 Remedy.

1 Cor. 4. 7. Quicquid es debes creanti; Quicquid potes debes redimenti, said Bern. Whatsoever thou art, thou owest to him that made thee, and whatsoever thou hast, thou owest to him that redeemed thee.

1 Chr. 29. 14.

The second Remedy

2 Remedy.

Generall counsell were
seldome successful, be-
cause men came with
confidence, leaning to
their own understand-
ing, and seeking for vi-
ctory, rather then verity,
saith one.

Cant. 8. 5.

Against this Device of Satan, is, so-
lemnly to consider, That mens lean-
ing and trusting to their own wits, parts,
and abilities, have been their utter over-
throw and ruine; as you may see in *Achi-
tophel*, and those Presidents and Princes
that engaged against *Daniel*, and in the
Scribes and *Pharisees*. God loves to con-
fute men in their confidences: He that
stands upon his parts and abilities, doth
but stand upon a quick-sand, that will cer-
tainly faile him. There is nothing in the
world that provokes God more to with-
draw from the soul, than this, and how
can the soul stand, when his strength is
departed from him? Every thing that a
man leanes upon but God, will be a dart
that wil certainly pierce his heart through
and through. Ah! how many in these
dayes have lost their estates, their friends,
their lives, their souls, by leaning upon
their admired parts and abilities? The
Saints are described by their leaning up-
on their beloved, the Lord Jesus. He that
leans only upon the bosom of Christ, lives
the highest, choicest, safest, and sweetest
life. Miseries always lye at that mans door
that leans upon any thing below the
precious bosome of Christ; such a man is
most

most in danger ; and this is none of his least plagues, that he thinks himselfe secure. 'Tis the greatest wisdom in the world, to take the wise mans counsell, *Trust in the Lord with all thy heart, and lean not to thine own understanding.*

Prov. 3. 5.

The Third Remedy

Against this Device of Satan, is, to consider, That you do not transcend others more in parts and abilities, than they do you in grace and holinesse. There may be, & often is great parts and abilities, where there is but little grace, yea, no grace ; and there may be, and often is a great deal of grace, [where there is but weak parts and abilities. You may be higher than others in gifts of knowledge, utterance, learning, &c. and those very souls may be higher than you in their communion with God, in their delighting in God, in their dependance upon God, in their affections to God, and in their humble, holy, and unblameable walking before God. Is it folly and madnesse in a man, to make light and slight of another, because he is not so rich in lead or iron, as he, when he is a thousand thousand times richer in silver and gold, in Jewels, and in Pearls, than he? And is it not madnesse and folly with a witnesse, in those that have

3 Remedy.

Judas and the Scribes and Pharisees had great parts, but no grace. The Disciples had grace, but weak parts.

Luke 11. 1.
Mark 8. 31, 32,
33.
Luke 24. 19.
to 28.

*Surgunt indo-
cti & rapiunt
celum & nos
cum doctrinis
nostris devudi-
mur in gehem-
num.*

1 Cor. 9. 22.

2 Cor. 11. 22.

have greater parts & abilities than others to slight them upon that account, when that those very persons that they make light and slight of, have a thousand times more grace than they? And yet ah! how doth this evill spirit prevail in the world?

'Twas the sad complaint of *Austine* in his time, *The unlearned* (said he) *rise up, and take heaven by violence, and we with all our learning are thrust down to hell.* 'Tis sad to see, how many of the Rabbies of these times; do make an Idoll of their parts and abilities; and with what an eye of pride, scorn, and contempt, do they look upon those that want their parts and that do not worship the Idoll that they have set up in their own hearts. *Paul* who was the great Doctor of the *Gentiles*, did wonderfully transcend in all parts and abilities, the Doctors and Rabbies of our times, and yet ah! how humbly, how tenderly, how sweetly doth he carry himself towards the meanest and the weakest? *To the weak I became as weak, that I might win the weak. I am made all things to all men, that I might by all means save some. Who is weak, and I am not weak? Who is offended, and I burn not? Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend.* But ah! how little of this sweet spirit is to be found in

in the Doctors of our age, who look four-ly, and speak bitterly against those that do not see as they see, nor cannot speak as they speak. Sirs, the Spirit of the Lord (even in despised Saints) will be too hard for you, and his appearance in them, in these latter days, will be so full of spiritual beauty and glory, as that they will darken that, that you are too apt to count and call your glory. The Spirit of the Lord will not suffer his choicest Jewel Grace, to be alwayes buried under the straw and stubble of parts and gifts.

Isa. 60. 13, 14, 15, 16, 17.

The fourth Remedy

Against this device of Satan, is, to consider, That there is no such way for men to have their gifts and parts blasted, and withered, as to pride themselves in them, as to rest upon them, as to make light and flight of those that want them, as to engage them against those persons, wayes, and things that Jesus Christ hath set his heart upon. Ah! how hath God blasted and withered the parts and abilities of many among us, that have once been famous shining lights? How is their Sun darkned, & their glory clouded? *How is the sword of the Lord upon their arme, and upon their right eye? How is their arm clean dried up, and their right eye utterly dark-
ned?*

4 Remedy.

Because faith, That the tree of Knowledge bears many leaves, & little fruit. Ah! that it were not so with many in these dayes, who once did out-shine the Stars, &c.

Zech. 11. 17.

ned? as the Prophet speaks. This is matter of humiliation and lamentation; many precious discerning Saints do see this and in secret mourn for it; and oh! that they were kindly sensible of Gods withdrawing from them, that they may repent keep humble, and carry it sweetly towards Gods Jewels, & lean only upon the Lord, and not upon their parts and understanding, that so the Lord may delight to visit them with his grace, at such a rate, as that their faces may shine more gloriously than ever, and they may be more serviceable to the honour of Christ, and the faith of the Saints, than formerly they have been, &c.

Thirdly, *Satan hath his Devices to destroy the Saints, and one great Device that he hath to destroy the Saints, is,*

Gal. 5. 15.

If we knock we break. Dissolution is the daughter of dissention.

BY working them first to be strange, and then to divide, and then to be bitter and jealous, and then to bite and devour one another. Our owne wofull experience is too great a proof of this. The Israelites in Egypt did not more

vex

vex one another, then Christians in these dayes have done, which occasioned a deadly consumption to fall upon some.

Now the Remedies against this Device are these.

The first Remedy

Against this Device of Satan, is, To dwell more upon one anothers graces, than upon one anothers weakneses and infirmities. 'Tis sad to consider, That Saints should have many eyes to behold one anothers infirmities, and not one eye to see each others graces; that they should use spectacles to behold one anothers weakneses, rather than looking glasses to behold one anothers graces.

Erasmus tells of one, who collected all the lame and defective Verses in *Homers* works, but passed over all that were excellent. Ah! that this were not the practice of many that shall at last meet in Heaven, that they were not careful and skilful to collect all the weakneses of others, and to passe over all those things that are excellent in them. The *Corinthians* did eye more the Incestuous persons sin, than his sorrow, which was like to have drown'd him in sorrow.

1 Remedy.

Flavius Vespasian (the Emperour) was more ready to conceal the vices of his friends, then their virtues. Can you think seriously of this Christians (that a Heathen should excell you) and not blush?

2 Cor. 2. 7, 8.

Tell

*Non gens, sed
mens, non genus
sed genius.*
Not race, or
place, but
grace truly
sets forth a
man.

James 5. 11. 2.
25.
1 Pet. 2. 6.

Sin is Satans
work, Grace
is Gods work,
and is it not
most meet
that the child

Tell me Saints, is it not a more sweet comfortable, and delightful thing, to look more upon one anothers graces, than upon one anothers infirmities? Tell me, what pleasure, what delight, what comfort is there in looking upon the enemies, the wounds, the sores, the sicknesse, the diseases, the nakednesse of our friends? Now sin you know is the soules enemy, the soules wound, the soules sores, the soules sicknesse, the soules disease, the soules nakednesse, and ah! what a heart hath that man that loves thus to look? Grace is the choicest flower in all a Christians Garden, 'tis the richest Jewell in all his Crown, 'tis his Princely Robes, 'tis the top of Royalty, and therefore must needs be the most pleasing, sweet, and delightful object for a gracious eye to be fixt upon. Sin is darknesse, grace is light; sin is hell, grace is heaven; and what madnesse is it, to look more at darknesse, than at light; more at hell, than at heaven?

Tell me Saints, doth not God look more upon his peoples graces, than upon their weaknesse? surely he doth. He looks more at *Davids* and *Asaphs* uprightnesse, than upon their infirmities, though they were great & many. He eyes more *Jobs* patience, than his passion, Remember the patience of *Job* , not a word of his impatience. He that drew *Alexander* whilst he had a

scar

scar upon his face, drew him with his finger upon the scar. God puts his fingers upon his peoples scars, that no blemish may appear. Ah Saints! that you would make it the top of your glory in this, to be like your heavenly Father; by so doing, much sin would be prevented, the designs of wicked men frustrated, Satan out-witted, many wounds healed, many sad hearts cheared, and God more abundantly honoured, &c.

should eye
most & mind
most his fa-
thers work.

The second Remedy

Against this Device of Satan, is, solemnly to consider, That love and unity makes most for your own safety and security. We shall be *Insuperabiles*, if we be *Inseparabiles*, invincible, if we be inseparable. The world may frown upon you, and plot against you, but they cannot hurt you. Unity is the best bond of safety, in every Church and Common-wealth.

And this did that *Scythian King* in *Plutarch*, represent lively to his eighty Sons, who being ready to dye, he commanded a bundle of Arrows fast bound together, to be given to his Sons to break; they all tryed to break them, but being bound fast together, they could not; then he caused the band to be cut, and then they broke them with ease: He applyed it thus, *My*

Sons

2 Remedy.

There was a
Temple of
Concord
amongst the
Heathens, &
shall it not be
found among
Christians,
that are Tem-
ples of the
holy Ghost.

Sons; so long as you keep together, you will be invincible, but if the band of union be broke betwixt you, you will easily be broken in pieces.

Paucirellus saith that the most precious Pearl among the Romans was called *Unio*, Union.

Pliny writes of a stone in the Island of *Scyrus*, that if it be whole, though a large and heavy one, it swims above water, but being broken, it sinks. So long as Saints keep whole, nothing shall sink them; but if they break, they are in danger of sinking and drowning, &c.

The Third Remedy

3 Remedy.

To act, or run crofs to Gods expresse command, though under presence of revelation from God, is as much as a mans life is worth, as you may see in that sad story, 1 King. 13. 24.

John 13. 34.

Against this Device of Satan, is, To dwell upon those Commands of God, that doe require you to love one another. Oh! when your hearts begin to rise against each other, charge the commands of God upon your hearts, and say to your souls, Oh our souls! hath not the eternall God commanded you to love them that love the Lord? And is it not life to obey, and death to rebell? Therefore look that you fulfill the Commands of the Lord, for his Commands are not like those that are easily reversed, but they are like those of the *Medes*, that cannot be changed. Oh! be much in pondering upon these Commands of God: *A new Commandement I give unto you, that ye love one another as I have loved you; that*

that ye also love one another. 'Tis called a new Commandement, because 'tis renewed in the Gospel, and set home by Christs example, and because 'tis rare, choyce, speciall, and remarkable above all others. *This is my Commandement, that ye love one another, as I have loved you. These things I command you, that ye love one another. One no man any thing, but love one another; for he that loveth another, hath fulfilled the Law. Let brotherly love continue. Love one another, for love is of God, and every one that loveth, is born of God, and knoweth God. See that ye love one another with a pure heart fervently. Finally, be ye all of one minde, having compassion one of another. Love as brethren, be pitifull, be courteous. For this is the message that ye heard from the beginning, that we should love one another. And this is his Commandement, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us Commandement. Beloved, if God so loved us, we ought to love one another. Oh! dwell much upon these precious commands, that your love may be inflamed one to another.*

In the Primitive times it was much taken notice of by the Heathens, That in the depth of misery, when Fathers and Mothers forsook their Children, Christians (otherwise strangers) stuck one to another,

X

ther,

Some conceive it to be an hebraism, in which language, new, rare, and excellent, are Synonimal's. John 15. 12. 17. Rom. 13. 8. Heb. 13. 3. 1 John 4. 7. 1 Pet 1. 22.

Chap. 3. 8.

1 John 3. 11.

Verf. 23.

Chap. 4. 11.

The Ancients use to say commonly, That Alexander, and Ephestion had but one

soul in two distinct bodies, because their joy and sorrow, glory, and disgrace, was mutuall to them both.

ther, whose love of Religion proved firmer then that of nature. Ah! that there were more of that spirit among the Saints in these dayes. The world was once destroyed with water for the heate of lusts, and 'tis thought it will be again destroyed with fire, for the coldness of love.

The Fourth Remedy

4 Remedy.

What a sad thing was it that a heathen should say, No Beasts are so mischievous to men, as Christians are one to another.

Against this Device of Satan, is, to dwell more upon those choyce and sweet things wherein you agree, then upon those things wherein you differ. Ah! did you but thus, how would sinful hearts be abated, and your love raised, and your spirits sweetened one to another? You agree in most, you differ but in a few; you agree in the greatest and weightiest, as concerning God, Christ, the Spirit, the Scripture, &c. you differ only in those points that have been long disputable amongst men of greatest piety and parts: You agree to own the Scripture, to hold to Christ the head, and to walk according to the Laws of the new Creature. Shall *Herod* and *Pilate* agree? shall *Turks* and *Pagans* agree? shall *Bears* and *Lyons*, *Tygers* and *Wolves*, yea, shall a *Legion* of *Devils* agree in one body? and shall not *Saints* agree, who differ onely in such things as have least of the heart of God in them.

them? and that shall never hinder your meeting in heaven, &c.

The Fifth Remedy

Against this Device of Satan, is, solemnly to consider, That God delights to be stiled (*Deus pacis*) the God of Peace; and Christ to be stiled (*Princeps pacis*) the Prince of Peace; and King of Salem, that is, King of Peace, and the Spirit is a Spirit of Peace. *The fruit of the Spirit is love, joy, peace,* Gal. 5. 22. Oh! why then should not the Saints be Children of Peace? Certainly, men of froward, unquiet, fiery spirits, cannot have that sweet evidence of their interest in the God of peace, and in the Prince of peace, and in the Spirit of peace, as those precious souls have, that follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruit and effect thereof pleasant and profitable, more to be desired than innumerable triumphs; 'tis a blessing that ushers in a multitude of other blessings.

The Ancients were wont to paint peace in the form of a woman, with a horn of Plenty in her hand. Ah! peace and love among the Saints, is that which will secure them & their mercies at home, yea, it

5 Remedy.

2 Cor. 13. 11.

Isa. 9. 6.

Ubi pax ibi

Christus, quia

Christus pax.

Where peace is, there is Christ, because Christ is peace.

Dulce nomen pacis, said the Orator.

The Grecians had the statue of Peace, with Pluto, the god of Riches in her Arms.

will multiply their mercies, it will engage the God of mercy to Crown them with the choyslest mercies; and 'tis that that will render them most terrible, invincible, and successeful abroad. Love and peace among the Saints, is that which puts the counsels of their enemies to a stand, and renders all their enterprizes abortive; 'tis that which doth most weaken their hands, wound their hopes, and kill their hearts, &c.

The Sixth Remedy

6 Remedy.

There is no fear of knowing too much, but there is much fear in practising too little.

Prov. 16. 7.

Against this Device of Satan, is, To make more care and conscience of keeping up your peace with God. Ah Christians! I am afraid, that your remission herein, is that which hath occasioned much of that sownesse, bitterness, and divisions that be among you. Ah! you have not as you should, kept up your peace with God, and therefore 'tis that you doe so dreadfully break the peace among your selves. The Lord hath promised, *That when a mans wayes please him, he will make his enemies to be at peace with him.* Ah! how much more than would God make the Children of peace to keep the peace among themselves, if their wayes do but please him? All Creatures are at his beck and check. *Laban followed Ja-*

acob

with one Troop, *Eſau* met him with another, both with hostile intentions; but *Jacob's* wayes pleasing the Lord, God by his mighty power so works, that *Laban* leaves him with a kisse, and *Eſau* meets him with a kisse; he hath an Oath of one, tears of the other, and peace with both. If we make it our business to keep up our league with God, God will make it his work & his glory to maintain our peace with men; but if men make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion, contention, division, and confusion, *to leave them to bite and devour one another, till they be consumed one of another, &c.*

The Seaventh Remedy.

Against this Device of Satan is, To Adwell much upon that near relation and union that is between you. This consideration had a sweet influence upon *Abrahams* heart. And *Abraham* said unto *Lot*, let there be no strife I pray thee, between me, and thee, and between my Herdmen, and thy Herdmen, for we be brethren. That is a sweet word in the Psalmist, Behold, how good and how pleasant it is for brethren to live together in unity. It is not good, or not pleasant, or pleasant and not

X 3

good,

Pharnaces sent a Crown to *Cæſar* at the same time he rebelled against him; But he returned the Crown and this message back (*faceret imperata prius*) Let him return to his obedience first. There is no sound peace to be had with God or man, but in a way of obedience.

7 Remedy.

Gen. 13. 8.

טריבה

O let there be no bitterness between us, for we are brethren.

The party coloured Coats were Characters of the Kings Children, so is following after peace now.

1 Cor. 12. 27.

Ephes. 5. 30.

Rev. 12. 7, 8,
Heb. 2. 10.

good, but good and pleasant; there be some things that be (*bona sed non iucunda*) good, and not pleasant, as patience and discipline; and there be some things that are pleasant, but not good, as carnall pleasures, voluptuousness, &c. And there are some things that are neither good, nor pleasant, as malice, envy, worldly sorrow, &c. and there are some things that are both good and pleasant, as piety, charity, peace & union among brethren; and oh! that we could see more of this among those that shall one day meet (in their fathers Kingdome) and never part. And as they are brethren, so they are all fellow-members. *Now ye are the body of Christ, and members in particular.* And again, *We are members of his body, of his flesh, and of his bones.* Shall the members of the naturall body be serviceable and useful to one another, and shall the members of this spiritual body cut & destroy one another? Is it against the Law of Nature for the naturall members to cut and slash one another? And is it not much more against the Law of Nature; and of grace, for the members of Christs glorious body to do so? And as you are all fellow-members, so you are fellow-souldiers under the same Captain of salvation, the Lord Jesus fighting against the world, the flesh, and the Devil. And as you are all fellow-souldiers,

diers, so you are all fellow-sufferers under the same enemies, the Devil, and the world. And as you are all fellow-sufferers, so are you fellow-travellers towards the Land of Canaan, the new Jerusalem that is above. Here we have no abiding City, but we look for one to come. The heirs of Heaven are strangers on earth. And as you are all fellow-travellers, so are you all fellow-heirs of the same Crown and inheritance.

Revel. 2. 10.

Joh. 15. 19, 20.

Heb. 12. 14.

Heb. 13. 14.

Rom. 8. 15.

The Eighth Remedy

Against this Device of Satan, is, To dwell upon the miseries of discord. Dissolution is the daughter of dissention. Ah! how doth the name of Christ, and the way of Christ suffer by the discord of Saints? How are many that are entering upon the wayes of God hindered, and saddened, and the mouths of the wicked opened, and their hearts hardened against God, and his wayes, by the discord of his people? Remember this, the disagreement of Christians is the Devils triumph; and what a sad thing is this, that Christians should give Satan cause to triumph?

8 Remedy.

Our dissensions are one of the Jews greatest stumbling blocks. Can you think of it, and your hearts not bleed?

'Twas a notable saying of one, *Take away strife, and call back peace, lest thou loose a man thy friend, and the Devil an enemy joy over you both, &c.*

The Ninth Remedy

9 Remedy.

They shall both have the name, and the note, the comfort, and the credit of being most like unto God, who first began to pursue after peace.

2 Cor. 5. 20.

Isa. 65. 1.

Behold me, behold me, 'tis geminated, to shew Gods exceeding forwardness to shew fa-

Against this Device of Satan, is, seriously to consider, That 'tis no disparagement to you to be first in seeking peace and reconciliation, but rather an honour to you, that you have begun to seek peace. *Abraham* was the elder, and more worthy than *Lot*, both in respect of grace and nature also (for he was Uncle unto *Lot*) and yet he first seeks peace of his inferiour, which God hath recorded as his honour. Ah! how doth the God of peace, by his spirit & messengers, pursue after peace with poor Creatures. God first makes offers of peace to us. *Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled to God.* Gods grace first kneels to us, and who can turn their backs upon such blessed and bleeding embracements, but souls in whom Satan the God of this world Kings it? God is the party wronged, and yet he sues for peace with us at first. *I said, behold me, behold me, unto a Nation that was not called by my name.* Ah! how doth the sweetness, the freeness, and the riches of his grace break forth, and shine upon poor souls. When a man goes from the Sun, yet the Sunbeams follow him: so when we go from

the

the Sun of righteousness, yet then the beams of his love and mercy follow us. Christ first sent to *Peter* that had denyed him, and the rest that had forsaken him: *Goe your wayes, and tell his Disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.* Ah souls! 'tis not a base, low thing, but a God-like thing, though we are wronged by others, yet to be the first in seeking after peace, such actings will speak out much of God with a mans spirit, &c.

Christians, 'Tis not matter of liberty; whether you will, or you will not pursue after peace; but 'tis matter of duty that lyes upon you, you are bound by expresse precepts to follow after peace; & though it may seem to flye from you, yet you must pursue after it. *Follow peace with all men, and holinesse, without which no man shall see the Lord.* Peace and holinesse are to be pursued after with the greatest eagernes that can be imagined. So the Psalmist, *Depart from evill, and do good, seek peace, and pursue it.* The Hebrew word that is here rendred *seek*, is in *Pihil*, and it signifies to seek earnestly, vehemently, affectionately, studiously, industriously. *And pursue it.* That Hebrew word signifies earnestly to pursue, being a Metaphor taken from the eagernes of wilde Beasts, or ravenous Fowles, which will run or fly,

both

your and
mercy to
them.

Mark 16. 7.

Heb. 12. 14.
διωκετε, it signifies to follow after peace, as the persecutor doth him whom he persecuteth.
Psal. 34. 14.

קָשׁ
יִרְדּוּ
דָּבַר

Rom. 14. 19.

Plutarch.

Psalm. 64. 3.

both fast, and far, rather than be disappointed of their prey. So the Apostle prescribes the same duty upon the *Romans*. *Let us follow after the things that make for peace, and things wherein one may edifie another.* Ah! you froward, sowre, dogged Christians, can you look upon these Commands of God without tears and blushing?

I have read a remarkable story of *Aristippus*, though but a Heathen, who went of his own accord to *Æschines* his Enemy, and said, *Shall we never be reconciled till we become a Table-talk to all the Countrey?* And when *Æschines* answered, He would most gladly be at peace with him: Remember then (said *Aristippus*) that though I were the elder and better man, yet I sought first unto thee. Thou art indeed said *Æschines*, a far better man than I; for I began the quarrel, but thou the reconciliation. My prayer shall be, that this Heathen may not rise in judgement against the flourishing professors of our times; *Who whet their tongues like a sword, and bend their bowes to shoot their Arrowes, even bitter words.*

Th

The Tenth Remedy

Against this Device of Satan, is, For Saints to joyne together, and walk together in the wayes of grace and holiness. so far as they do agree, making the word the only Touch-stone, and judge of their actions. That is sweet advice that the Apostle gives, *I presse toward the mark for the price of the high-calling of God in Christ Jesus. Let us therefore as many as be perfect* (comparatively, or conceitedly so) *be thus minded: And if in any thing ye be otherwise minded, God shall reveal even this unto you. Neverthelesse, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Ah Christians! God loses much, and you lose much, and Satan gains much by this, that you doe not, that you will not walke lovingly together, so far as your ways lye together. 'Tis your sin and shame that you do not, that you will not pray together, and hear together, and confer together, and mourn together, &c. because that in some far lesler things you are not agreed together. What folly and madness is it in those, whose way of a hundred miles lyes fourscore and nineteen together, yet will not walk so far together, because that they cannot go the other mile

together

10 Remedy.

Phil. 3. 14.
Verf. 15.

Verf. 16.

Great is the
power of
joynt prayer.

Mary Queen
of Scots, that
was mother
to King James,
was wont to
say, That she
feared master
Knox's pray-
er more than
an Army of
ten thousand
men.

Iſa. 8. 20.

John 12. 48.

*Nec ego te, nec
te me, ſed ambo
audiamus Apo-
ſtolum.*

together; yet ſuch is the folly & madneſs
of many Chriſtians in theſe dayes, who
will not doe many things they may do,
becauſe they cannot do every thing they
ſhould do. I feare God will whip them
into a better temper before he haech done
with them: *He will break their bones, and
pierce their hearts*; but he will cure them
of this malady, &c.

And be ſure you make the word the
only Touch-ſtone, and judge of all per-
ſons and actions. *To the Law and to the
Teſtimony, if they ſpeak not according to this
word, 'tis becauſe there is no light in them.* 'Tis
beſt and ſafeſt to make that to be the
Judge of all men and things now, that all
ſhall be judged by in the latter day. *The
word (ſaith Chriſt) that I have ſpoken, the
ſame ſhall judge him in the laſt day.* Make
not your dimlight, your notions, your
fancies, your opinions, the judge of mens
action, but ſtill judge by rule, and plead,
'Tis written.

When a vaine importunate ſoul cryed
out in conteſt with a holy man, Hear me,
hear me; the holy man answered, *Nei-
ther hear me, nor I thee, but let us both hear
the Apoſtle.*

Conſtantine in all the diſputes before him
with the *Arrians*, would ſtill call for the
word of God, as the onely way, if not to
convert, yet to ſtop their mouths, &c.

The

The Eleventh Remedy

Against this Device of Satan, is, To be much in self judging. *Judge yourselves, and you shall not be judged of the Lord.* Ah! were Christians hearts more taken up in judging themselves, and condemning themselves, they would not be so apt to judge & censure others, and to carry it sowlly and bitterly towards others that differ from them. There are no souls in the world that are so fearfull to judge others, as those that do most judge themselves; nor so careful to make a righteous judgment of men, or things, as those that are most carefull to judge themselves. There are none in the world that tremble to think evil of others, to speak evil of others, or to do evil to others, as those that make it their business to judge themselves. There are none that make such sweet constructions, and charitable interpretations of men, and things, as those that are best and most in judging themselves. One request I have to you that are much in judging others, and little in judging your selves; to you that are so apt and prone to judge rashly, falsly, and unrighteously; and that is, that you will every morning dwell a little upon these Scriptures.

II Remedy.

1 Cor. II. 31.

It's storied of Nero, himself being unchast, he did think there was no man chaste.

In the Olympic Games, the Wrestlers did not put their Crowns upon their own heads, but upon the heads of others; 'Tis just so with souls that are good at self-judging.

Judge

Mat. 7. 1, 2.

John 7. 24.

Rom. 14. 3.
Verf. 10.

Verf. 13.

1 Cor. 4. 5.

James 4. 11.

Verf. 12.

Rom. 14. 4.

Judge not that ye be not judged ; for with what judgement ye judge , ye shall be judged ; and with what measures ye meet, it shall be measured to you again. Judge not according to appearance, but judge righteous judgement. Let not him that eateth not, judge him that eateth, for God hath received him. Why dost thou judge thy brother? or why dost thou set at naught thy brother? we shall all stand before the judgement seat of Christ. Let us not judge one another any more, but judge this rather, that no man be a stumbling-block, or an occasion to fall in his brothers way. Judge nothing before the time; untill the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts, and then shall every man have praise of God. Speak not evil one of another (brethren) he that speaketh evill of his brother, and judgeth his brother, speaketh evill of the Law, and judgeth the Law ; but if thou judgest the Law, thou art not a doer of the Law, but a Judge. There is one Law-giver, who is able to save, and to destroy. Who art thou that judgest another mans servant? to his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand.

One Delphidius accusing another before Julian, about that which he could not prove; the party denying the fact, Delphidius

phidius answers, if it be sufficient to deny what is laid to ones charge, who shall be found guilty? *Julian* answers, And if it be sufficient to be accused, who can be innocent? You are wise, and know how to apply it.

The Twelfth Remedy

Against this Device of Satan, is this, Above all, labour to be cloathed with *Humility*. Humility makes a man peaceable among brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility fits for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest Saint. Humility can feed upon the meanest dish, & yet 'tis maintained by the choicest delicacies, as God, Christ, and glory. Humility will make a man bless him that curses him, & pray for those that persecute him. An humble heart is a habitation for God, a scholar for Christ, a companion of Angels, a preserver of grace, & a fitter for glory. Humility is the Nurse of our graces, the preserver of our mercies, and the great promoter of holy duties. Humility cannot find three things on this side heaven; it cannot find fulness in the Creature, nor sweetness in Sin, nor life in an Ordinance without Christ. An humble

12 Remedy.

1 Pet. 5. 5.

John 13. 5.

Humility is
(*Conseruatrice*
virtutum, saith
Bernard) that
which keeps
all graces to-
gether.

1 Theff. 1.2, 3.

Ephes. 3. 8.

The humble soul is like the Violet, which grows low, hangs the head downwards, and hides it self with its own leaves; and were it not that the fragrant smell of his many vertues discovered him to the world, he would chuse to live & die in his self-contenting secrecie.

humble soul always finds three things on this side Heaven; The soul to be empty, Christ to be full, and every mercy and duty to be sweet, wherein God is injoyed. Humility can weep over other mens weakneses, & joy & rejoyce over their graces. Humility will make a man quiet, & contented in the meanest condition, & 'twill preserve a man from envying other mens prosperous condition. Humility honours those that are strong in grace, and puts two hands under those that are weak in grace. Humility makes a man richer than other men, and it makes a man judge himself the poorest among men. Humility will see much good abroad, when it can see but little at home. Ah Christians though faith be the Champion of grace, and love the Nurse of grace, yet humility is the beautifier of grace; it casts a general glory upon all the graces in the soul. Ah did Christians more abound in humility, they would be lesse bitter, froward, and sowre, and they would be more gentle, meek, and sweet in their spirits & practices. Humility will make a man have high thoughts of others, and low thoughts of a mans self; it will make a man see much glory and excellency in others, and much baseness and sinfulness in a mans self: It will make a man see others rich, & himself poor; others strong, & himself weak; others

others wise, and himself foolish. Humility will make a man excellent at covering others infirmities, and at recording their gracious services, and at delighting in their graces; it makes a man joy in every light that out-shines his own, and every wind that blows others good. Humility is better at believing, than 'tis at questioning other mens happinesse. I judge, saith an humble soul, 'tis well with these Christians now, but it will be far better with them hereafter. They are now upon the borders of the new *Jerusalem*, and 'twill be but as a day before they slide into *Jerusalem*. An humble soul is willing to say, Heaven is that mans, than mine; and Christ is that Christians, than mine; and God is their God in Covenant, than mine: Ah! were Christians more humble, there would be lesse fire and more love among them, then now is, &c.

Y

Fourthly,

Fourthly, *As Satan hath his Devices to destroy gracious soules, so he hath his Devices to destroy poore ignorant soules, and that sometimes,*

BY drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge. Ignorance is the mother of mistake, the cause of trouble, error, and of terrour; 'tis the high way to hell, and it makes a man both a prisoner and a slave to the Devil at once. Ignorance unmans a man, it makes a man a beast, yea, makes him more miserable than the beast that perisheth. There are none so easily, nor so frequently taken in Satans snares, as ignorant soules; they are easily drawn to dance with the Devil all day, and to dream of supping with Christ at night, &c.

Hosea 4. 6.
Prov. 22. 29.
Mat. 22. 29.

Ignorants
have this advantage (*Ut
mitius ardeant*)
they have a
cooler hell.

Now the Remedies against
this Device, are these

The First Remedy

Against this Device of Satan, is, seriously to consider, That an ignorant heart is an evill heart. *Without knowledge the mind is not good.* As an ignorant heart is a naughty heart, 'tis a heart in the dark, and no good can come into a dark heart, but it must passe through the understanding; *And if the eye be dark, all the body is dark.* A leprous head, and a leprous heart are inseparable companions. Ignorant hearts are so evill, that they let flye on all hands, and spare not to spit their venome in the very face of God, as *Pharaoh* did, when thick darknesse was upon him.

1 Remedy.

Prov. 19. 2.

Ignorat sane improbus omnis, fatis Aristotele.

Matth. 6. 22.

The second Remedy

Against this Device of Satan, is, To consider, That ignorance is the deformity of the soule: As blindness is the deformity of the face, so is ignorance the deformity of the soul. As the want of fleshly eyes spoils the beauty of the face, so the want of spirituall eyes spoiles the

2 Remedy.

beauty of the soul. A man without knowledge, is as a work-man without his hands, as a Painter without his eyes, as a Traveller without his legs, or as a Ship without sails, or a Bird without wings, or like a body without a soul.

The Third Remedy

3 Remedy.

Heb. 3. 10, 11.

They must needs erre that know not Gods wayes, yet cannot they wander so wide as to mis of hell.
Isa. 27. 11.
2 Theff. 1. 8.

Hos. 4. 6.

בדמך
Cut off.

Against this Device of Satan, is, solemnly to consider, That ignorance makes men the objects of Gods hatred and wrath. *It is a people that doe erre in their hearts, and have not known my wayes. Wherefore I sware in my wrath, they should never enter into my rest. My people are a people of no understanding, therefore he that made them, will have no mercy on them.* Christ hath said, *That he will come in flaming fire, to render vengeance on them that know not God.* Ignorance will end in vengeance. When you see a poor blind man here, you do not loath him; nor hate him, but you pity him; Oh! but soul-blindnesse makes you abominable in the sight of God. God hath sworn that ignorant persons shall never come into Heaven, Heaven it self would be a Hell to ignorant souls, *My people are destroyed for want of knowledge; because thou hast rejected knowledge, I will reject thee.*

(Chilo,

Chilo, one of the seven Sages, being asked what God had done, answered, *He exalted humble men, and suppressed proud ignorant fools.*

Rome saith, ignorance is the mother of devotion; but the Scripture saith 'tis the mother of destruction.

The fourth Remedy

Against this Device of Satan, is, To consider, That ignorance is a sin that leads to all sins; all sins are seminal in ignorance. *You do erre, not knowing the Scriptures.* It puts men upon hating and persecuting the Saints. *They shall hate you, and put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the father, nor me.* Paul thanks his ignorance for all his cruelties to Christians. *I was a blasphemer, and a persecuter, and injurious, but I obtained mercy, because I did it ignorantly.* 'Twas ignorance that put the Jews upon crucifying Christ: *Father forgive them, saith Christ of his murderers, for they know not what they doe; for if the Princes of this world had known, they would not have crucified the Lord of glory.* Sin at first was the cause of ignorance, but now ignorance is the cause of all sin. *Swearing, and lying, and killing, & stealing, & whoring about,* saith the Prophet, *because there is no knowledge,*

4 Remedy.

Mat. 22. 29.

John 16. 2, 3.

Aristotle makes ignorance the mother of all the misrule in the world.

1 Tim. 1. 13.

1 Cor. 2. 8.

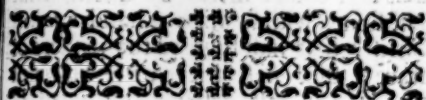
They did like
Oedipus, who
killed his fa-
ther Laius,
King of The-
bes, and
thought he
killed his
enemy.

Pfal. 73. 8, 9.

Pfal. 14. 4.

ledge of God in the Land. There are none
so frequent, and so impudent in the ways
of sin, as ignorant souls; they care not,
nor mind not what they do, nor what
they say against God, Chrill, Heaven,
holinefs, and their own souls. Our tongues
are our own, who shall controul us? They are
corrupt and speak wickedly, concerning oppressi-
on, they speak loftily. They set their mouth
against the Heavens, and their tongue walketh
through the earth. Have all the workers of ini-
quity no knowledge? who eat up my people as
they eat bread, and call not upon the Lord.

AN



A N

APPENDIX

Touching five more of
Satans Devices.

Whereby

He keepeth poor souls from believing in Christ, from receiving of Christ, from embracing of Christ, from resting, leaning, or relying upon Christ, for everlasting happinels, and blessedness, according to the Gospel. And Remedies against these *Devices*.

His First Device to keep the soul from believing in Christ, is,

BY suggesting to the soul, the greatness and vileness of his sins. What, saith Satan, dost thou think that thou
i Device.

Y 4

shalt

Jer. 3. 5. 1

shalt ever obtain mercy by Christ, that hast sinned with so high a hand against Christ? that hast slighted the tenders of grace? that hast grieved the Spirit of grace? that hast despised the word of grace? that hast trampled under feet the blood of the Covenant, by which thou might'st have been pardoned, purged, justified, and saved? that hast spoken and done all the evill that thou couldst? No, no, saith Satan, he hath mercy for others, but not for thee; pardon for others, but not for thee, righteousness for others, but not for thee, &c. therefore 'tis in vain for thee to think of believing in Christ, or resting and leaning thy guilty soul upon Christ.

Now the Remedies against this Device, are these.

The first Remedy

1 Remedy.

Against this Device of Satan, is, to consider, That the greater your sins are, the more you stand in need of a Saviour: The greater your burden is, the more you stand in need of one to help to bear it: The deeper the wound is, the more need there is of the Surgeon; the more dangerous the disease is, the more need there

there is of the Physitian. Who but mad men will argue thus? My burden is great, therefore I'll not call out for help; my wound is deep, therefore I'll not call out for balm; my disease is dangerous, therefore I'll not go to the Physitian. Ah! 'tis spiritual madnesse, 'tis the Devils Logick to argue thus: My sins are great, therefore I'll not go to Christ, I dare not rest nor lean on Christ, &c. whereas the soul should reason thus, The greater my sins are, the more I stand in need of mercy, of pardon, and therefore I will go to Christ, who delights in mercy, who pardons sin for his own names sake; who is as able and as willing to forgive pounds, as pence, thousands as hundreds.

Mad Logick.

Micah 7. 18.

Isa. 43. 25.

The Second Remedy

Against this Device of Satan, is, solemnly to consider, That the promise of grace and mercy, is to returning souls: And therefore though thou art never so wicked, yet if thou wilt return, God will be thine, and mercy shall be thine, and pardon shall be thine. 2 Chr. 30. 9. For if you turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land, for the Lord our God is gracious and mercifull, and will not turn away his face from you, if ye return unto him.

2 Remedy.

So

So Jer. 3. 12. Go, and proclaim these words towards the North, and say, Return thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you; for I am mercifull, saith the Lord, and I will not keep anger for ever. So Joel 2. 13. And rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evil. So Isa. 55. 7. Let the wicked forsake his wayes, and the unrighteous man his thoughtes, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: Or as the Hebrew reads it, He will multiply pardon. So Ezek. 18.

Ah sinner! 'tis not thy great transgressions that shall exclude thee from mercy, if thou wilt break off thy sins by repentance, and return to the fountain of mercy. Christs heart, Christs arms are wide open to embrace the returning Prodigal. 'Tis not simply the greatest of thy sins, but thy peremptory persisting in sin, that will be thy eternall overthrow.

The Third Remedy

3 Remedy.

Against this Device of Satan, is, solemnly to consider, That the greatest sinners have obtained mercy; and therefore

therefore all the Angels in heaven, all the men on earth, and all the Devils in hell, cannot tell to the contrary, but that thou mayest obtain mercy. *Manasseh* was a notorious sinner, he erected Altars for *Baal*, he worshipped and served all the host of Heaven; he caused his Sons to passe through the fire, he gave himself to witchcraft and sorcery; he made *Judah* to sin more wickedly than the Heathen did, whom the Lord destroyed before the children of *Israel*, he caused the streets of *Jerusalem* to run down with innocent blood. Ah! what a Devil incarnate was he in his actings, yet when he humbled himself, and sought the Lord, the Lord was intreated of him and heard his supplication, and brought him to *Jerusalem*, and made himself known unto him, and crowned him with mercy and loving kindnesse, as you may see in *2 Chron. 33*. So *Paul* was once a blasphemer, a persecutor, and injurious, yet he obtained mercy. So *Mary Magdalen* was a notorious Strumpet, a common Whore, one out of whom Christ cast seven Devils, yet she is pardoned by Christ, and dearly beloved of Christ, *Luke 7*. So *Mark 16. 9*. Now when *Jesus* was risen early, the first day of the week, he appeared to *Mary Magdalen*, out of whom he had cast seven Devils.

2 Kings 21.

The Hebrew Doctors write that he slew *Isaiah* the Prophet, who was his father in law.

1 Tim. 1. 13.

Jansenius

Janſenius on the place ſaith. 'Tis very obſervable, that our Saviour after his reſurrection firſt appeared to *Mary Magdalen*, and *Peter*, that had been grievous ſinners; that even the worſt of ſinners may be comforted and encouraged to come to Chriſt, to believe in Chriſt, to reſt and ſtay their ſouls upon Chriſt, for mercy here, and glory hereafter. That is a very precious word for the worſt of ſinners to hang upon, *Pſal.* 68. 18. The *Pſalmiſt* ſpeaking of Chriſt, ſaith, *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men, yea, for the rebellious alſo, that the Lord God might dwell amongſt them.*

What though thou art a rebellious child, or a rebellious ſervant, what though thou art a rebellious ſweaver, a rebellious drunkard, a rebellious Sabbath-breaker? yet Chriſt hath received gifts for thee, *Even for the rebellious alſo.* He hath received the gift of pardon, the gift of righteouſneſſe; yea, all the gifts of the Spirit for thee, that thy heart may be made a delightful houſe for God to dwell in.

Bodin hath a ſtory concerning a great Rebel that had made a ſtrong party againſt a Roman Emperour: The Emperour makes Proclamation, That who ever could bring the Rebel dead or alive,

he

he should have such a great sum of money. The Rebell hearing of this, comes and presents himself before the Emperour, and demands the sum of money. Now saith the Emperour, If I should put him to death, the world would say I did it to save my money. And so he pardons the Rebell, and gives him the money.

Ah sinners! shall a Heathen doe this, that had but a drop of mercy and compassion in him? and will not Christ do much more, that hath all fulnesse of grace, mercy, and glory in himself? Surely his bowels do yern towards the worst of Rebels. Ah! if you still but come in, you will find him ready to pardon, yea, one made up of pardoning mercy. Oh! the readinesse and willingnesse of Jesus Christ to receive to favour the greatest Rebels. The father of mercies did meet, embrace, and kisse that prodigal mouth which came from feeding with Swine, and kissing of Harlots.

Ephraim had committed Idolatry, and was backsliden from God; he was guilty of luke-warmness and unbelief, &c. yet saith God, *Ephraim is my dear Sox, he is a pleasant Child, my bowels are troubled for him, I will have mercy* (or rather as 'tis in the Originall, *I will have mercy, mercy*) *upon him saith the Lord.*

Well

Col. 1. 19.
Chap. 2. 3, 4.

Nehem. 9. 17.
Heb. But thou
a God of pardons.

Hos. 4. 17. 5. 3.
6. 8. 11, 12. 12.
14. 13-12. vide.

Jer. 31. 20.

Well saith God, though *Ephraim* be guilty of crimson sins, yet he is a Son, a dear Son, a precious Son, a pleasant Childe; though he be black with filth, & red with guilt, yet my bowels are troubled for him, I will have mercy, mercy upon him. Ah sinners! if these bowels of mercy do not melt, win, and draw you, Justice will be a swift witnesse against you, and make you lye down in eternal misery, for kicking against the bowels of mercy.

Christ hangs out still, as once that warlike *Scythian* did, a white flag of grace and mercy to returning sinners that humble themselves at his feet for favour; but if sinners stand out, Christ will put forth his red flag, his bloody flag, and they shall dye for ever by a hand of Justice. Sinners, there is no way to avoid perishing by Christs iron rod, but by kissing his golden Scepter.

The Fourth Remedy

4 Remedy.

Against this Device of Satan, is, To consider, That Jesus Christ hath nowhere in all the Scripture excepted against the worst of sinners, that are willing to receive him, to believe in him, to rest upon him, for happinesse and blessednesse. Ah sinners! why should you be more cruel and unmerciful to your own souls, then

Christ

Christ is? Christ hath not excluded you from mercy, why should you exclude your own souls from mercy? Oh that you would dwell often upon that choice Scripture, *John 6. 37. All that the father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.* (Or as the Original hath it) *I will not cast out.* Well saith Christ, if any man will come, or is coming to me, let him be more sinfull, or lesse; more unworthy, or lesse; let him be never so guilty, never so filthy, never so rebellious, never so leprous, &c. yet if he will but come, I will not, not, not cast him off. So much is held forth in *1 Cor. 6. 9, 10, 11. Know ye not that the unrighteous shall not inherit the Kingdome of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*

Ah sinners! do not think that he that hath received such notorious sinners to mercy, will reject you. *He is yesterday, and to day, and the same for ever.* Christ was born in an Inne, to shew that he receives all

Heb. 13. 8.

all comers; his garments were divided into four parts, to shew, that out of what part of the world soever we come, we shall be received. If we be naked, Christ hath Robes to cloath us; if we be harbourless, Christ hath room to lodge us. That is a choice Scripture, *Acts 10. 34, 35. Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons. But in every Nation, he that feareth him, and worketh righteousness, is accepted with him.*

John 19. 19,
20.

The three Tongues that were written upon the Cross in Greek, Latine, and Hebrew, to witnesse Christ to be the King of the Jews, do each of them in their several Idiom avouch this singular Axiome, that Christ is an all-sufficient Saviour, and a three-fold cord is not easily broken. The Apostle puts this out of doubt, *Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* Now he were not an all-sufficient Saviour, if he were not as able to save the greatest, as the least of sinners. Ah sinners! tell Jesus Christ that he hath not excluded you from mercy, & therefore you are resolved that you will sit, wait, weep, and knock at the door of mercy, till he shall say, Souls be of good cheer, your sins are forgiven, your persons are justified, and your souls shall be saved.

The

The fifth Remedy

Against this Device of Satan, is, To consider, That the greater sinner thou art, the dearer thou wilt be to Christ, when he shall behold thee as the travail of his soul. *Isa. 53. 11. He shall see of the travail of his soul, and be satisfied.* The dearer we pay for any thing, the dearer that thing is to us. Christ hath paid most, and prayed most, and sighed most, and wept most, and bled most for the greatest sinners, and therefore they are dearer to Christ than others that are lesse sinfull, *Rachel* was dearer to *Jacob* than *Leah*, because she cost him more; he obeyed, endured, & suffered more by day and night for her, than for *Leah*. Ah sinners! the greatness of your sins does but set off the freeness and riches of Christs grace, and the freeness of his love: This maketh Heaven and Earth to ring of his praise, that he loves those that are most unlovely, that he shews most favour to them that have sinned most highly against him, as might be shewed by severall instances in Scripture, as *Paul*, *Mary Magdalen*, and others; who sinned more against Christ then these? And who had sweeter and choicer manifestations of Divine love and favour then these?

5 Remedy.

Gen. 29. 30.

Z

The

The sixth Remedy

6 Remedy.

Rom. 8. 10.

1 John 1. 6, 7.

1 John 5. 4.

Matth. 5. 25.

to 35.

Against this Device of Satan, is, seriously to consider, That the longer you keep off from Christ, the greater and stronger your sins will grow. All Divine power & strength against sin flows from the souls union and communion with Christ: While you keep off from Christ you keep off from that strength & power which is only able to make you trample down strength, lead captivity captive, and slay the *Goliath's* that bid defiance to Christ. 'Tis only faith in Christ that makes a man triumph over sin, Satan, Hell, and the world. 'Tis only faith in Christ that binds the strong man hand & foot, that stops the issue of blood, that makes a man strong in resisting, & happy in conquering. Sin alwayes dyes most, where faith lives most: the most believing soul, is the most mortified soul. Ah sinner remember this, there is no way on earth effectually to be rid of the guilt, filth, and power of sin, but by believing in a Saviour. 'Tis not resolving, 'tis not complaining, 'tis not mourning, but believing, that will make thee Divinely victorious over that body of sin that to this day is too strong for thee, and that will certainly be thy ruine, if it be not ruin'd by a hand of faith.

The

The seaventh Remedy

Against this Device of Satan, is wisely
to consider, That as there is nothing
in Christ to discourage the greatest sinners
from believing in him, so there is every
thing in Christ that may encourage the
greatest sinners to believe in him, to rest
and lean upon him, for all happineffe and
blessednesse. If you look upon his nature,
his disposition, his names, his titles, his of-
fices, as King, Priest, and Prophet, you will
find nothing to discourage the greatest
sinners from believing in him, but many
things to encourage the greatest sinners
to receive him, to believe on him. Christ is
the greatest good, the choicest good, the
chiefest good, the most sutable good, the
most necessary good: He is a pure good,
a reall good, a to all good, an eternall
good, and a soul-satisfying good. Sin-
ners, Are you poor? Christ hath gold to
enrich you: Are you naked? Christ hath
Royall Robes, he hath white Rayment
to cloath you: Are you blind? Christ hath
eye-salve to enlighten you: Are you hun-
gry? Christ will be Manna to feed you:
Are you thirsty? He will be a Well of li-
ving water to refresh you: Are you woun-
ded? He hath Balme under his wings to
heale you: Are you sick? he is a Phyfi-

7 Remedy.

Cant. 1. 3.

Col. 1. 19.
Chap. 2. 3.
Cant. 5. 10.

Rev. 3. 17, 18.

John 6. 48.
John 7. 38.

Mal. 4. 2.
Mat. 4. 23.
Mat. 20. 28.

Isa. 1. 18.

Isa. 43. 25.

Isa. 38. 17.

Micah 1. 19.

tian to cure you: Are you prisoners? He hath laid down a ranfome for you. Ah sinners! tell me, tell me, is there any thing in Christ to keep you off from believing? No. Is there not every thing in Christ that may incourage you to believe in him? Yes. O then believe in him, and then *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Nay then your iniquities shall be forgotten, as well as forgiven, they shall be remembred no more; God will cast them behind his back, he will throw them into the bottom of the Sea.

The Eighth Remedy

8 Remedy.

John 8. 24.

John 3. 18.

Against this Device of Satan, is, seriously to consider the absolute necessity of believing in Christ. Heaven is too holy, and too hot to hold unbelievers, their lodging is prepared in Hell. *Rev. 21. 8. But the fearful and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone; which is the second death.* If ye believe not that I am he (saith Christ) you shall dye in your sins. And he that dyes in his sins must to judgement, and to Hell in his sins. Every unbeliever is a condemned man: He that believeth not (saith John) is condemned already, because he hath not believed in the

name

name of the only begotten Son of God. And
 he that believeth not the Son, shall not see life,
 but the wrath of God abideth on him. Ah
 sinners! the Law, the Gospel, and your
 own consciences have past the sentence of
 condemnation upon you, and there is no
 way to reverse the sentence, but by believ-
 ing in Christ: And therefore my counsel
 is this; Stir up your selves to lay hold on
 the Lord Jesus, and look up to him, and
 wait on him, from whom every good and
 perfect gift comes, and give him no rest
 till he hath given thee that Jewell Faith
 that is more worth than Heaven and
 Earth, and that will make thee happy in
 life, joyfull in death, and glorious in the
 day of Christ.

And thus much for the Remedies a-
 gainst this first Device of Satan, whereby
 he keeps off thousands from believing in
 Christ.

Verf. 35.

Iſa. 64. 7.

James I. 17.
 Iſa. 62. 7.

The second Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

2 Device.

BY suggesting to them their unworthiness. Ah saith Satan! As thou art worthy of the greatest misery, so thou art unworthy of the least crum of mercy. What, dost thou think saith Satan, that ever Christ, will own, receive, or embrace such an unworthy wretch as thou art? No, no, if there were any worthinesse in thee, then indeed Christ might be willing to be entertained by thee. Thou art unworthy to entertain Christ into thy house how much more unworthy art thou to entertain Christ into thy heart, &c.

Now the Remedies against this Device, are these.

The First Remedy

1 Remedy.

Against this Device of Satan, is, seriously to consider, That God hath no where in the Scripture required any worthiness in the Creature before believing

ving in Christ. If you make a diligent search through all the Scripture, you shall not find (from the first line in *Genesis*, to the last line in the *Revelation*) one word that speaks out Gods requiring any worthinesse in the Creature before the souls believing in Christ; before the souls leaning and resting upon Christ for happiness and blessednesse; and why then should that be a bar and hinderance to thy faith, which God doth no where require of thee before thou comest to Christ, that thou mayest have life. Ah sinners! remember Satan objects your unworthinesse against you, only out of a design to keep Christ and your souls asunder for ever, and therefore in the face of all your unworthinesse rest upon Christ, come to Christ, believe in Christ, and you are happy for ever.

John 5. 29.

Mat. 19 8.

Joh. 6. 40, 47.

The second Remedy

Against this Device of Satan, is, wisely to consider, That none ever received Christ, embraced Christ, & obtained mercy and pardon from Christ, but unworthy souls. Pray what worthinesse was in *Matthew*, *Zacheus*, *Mary Magdalen*, *Manasseh*, *Paul* and *Lydia*, before their coming to Christ, before their faith in Christ? surely none. Ah sinners! you should rea-

2 Remedy.

son thus, Christ hath bestow'd the choicest mercies, the greatest favors, the highest dignities, the sweetest priviledges upon unworthy sinners; and therefore O our souls, do not you faint, do not you despair, but patiently and quietly wait for the salvation of the Lord, who can tell but that free grace and mercy may shine forth upon us, though we are unworthy, and give us a portion among those worthies that are now triumphing in Heaven?

The Third Remedy

3 Remedy.

Isa. 50. ult.

John 1. 11,
James 2. 23.

Revel. 3. 4.

Against this Device of Satan, is, That if the soul will keep off from Christ till it be worthy, it will never close with Christ, it will never embrace Christ, it will never be one with Christ, it must lie down in everlasting sorrow. God hath laid up all worthiness in Christ, that the creature may know where to find it, & may make out after it. There is no way on earth to make unworthy souls worthy, but by believing in Christ: Believing in Christ, of slaves, 'twill make you worthy Sons; of enemies, 'twill make you worthy friends. God will count none worthy, nor call none worthy, nor carry it towards none as worthy, but believers, who are made worthy by the worthiness of Christs person, righteousness, satisfaction, and intercession, &c.

The

The Fourth Remedy

Against this Device of Satan, is, solemnly to consider, That if you make a diligent search into your own hearts, you shall find that 'tis the pride & folly of your own hearts that puts you upon bringing of a worthiness to Christ. O you would fain bring something to Christ that might render you acceptable to him, you are loath to come empty-handed. The Lord cries out, *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine and milk without money, and without price. Wherefore do you spend your money upon that which is not bread? and your labour for that which satisfieth not?* Here the Lord calls upon money-less, upon penny-less souls, upon unworthy souls, to come and partake of his precious favours freely. But sinners are proud and foolish, & because they have no money, no worthiness to bring, they'll not come, though he sweetly invites them. Ah sinners! what is more just than that you should perish for ever, that prefer husks among swine, before the milk & wine, the sweet and precious things of the Gospel, that are freely & sweetly offered to you, &c. Well sinners, remember this, 'tis not so much the sense of your unworthiness, as your pride, that keeps you off from a blessed closing with the Lord Jesus. *The*

4 Remedy.

Isa. 55. 1, 2.

The Third Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

3 Device.

BY suggesting to them the want of such and such preparations, & qualifications. Saith Satan, Thou art not prepared to entertain Christ; thou art not thus & thus humbled & justified; thou art not heart-sick of sin; thou hast not been under horrors and terrours as such and such; thou must stay till thou art prepared and qualified to receive the Lord Jesus, &c.

Now the Remedies against this Device, are these.

The first Remedy

1 Remedy.

Against this Device of Satan, is, solemnly to consider, That such as have not been so and so prepared & qualified, as Satan suggests, have received Christ, believed in Christ, and been saved by Christ. *Matthew* was called, sitting at the receipt of Custom, and there was such power went along with Christs call, that made him to follow him. We read

Mat. 9. 9.

not

not of any horrors or terrors, &c. that he was under before his being called by Christ. Pray what preparations and qualifications were found in *Zachens*, *Paul*, the *Taylor*, and *Lydia* before their conversion. God brings in some by the sweet and still voice of the Gospel, and usually such that are thus brought into Christ, are the sweetest, humblest, choicest, and fruitfullest Christians. God is a free agent to work by Law or Gospel; by smiles or frowns, by presenting hell or heaven to sinners souls. God thunders from Mount *Sinai* upon some souls, and conquers them by thundering. God speaks to others in a still voice, and by that conquers them. You that are brought to Christ by the Law, do not you judge and condemn them that are brought to Christ by the Gospel: And you that are brought to Christ by the Gospel, do not you despise those that are brought to Christ by the Law. Some are brought to Christ by fire, storms, and tempests, others by more easie and gentle gales of the Spirit. The Spirit is free in the works of conversion, and as the wind, it blows when, where, and how it pleases. Thrice happy are those souls that are brought to Christ, whether it be in a winters night, or in a summers day.

Luke 19. 9.
Acts 16.

Rom. 14.

John 3. 8.

The

The second Remedy

2 Remedy.

Against this Device of Satan, is, solemnly to dwell upon these following Scriptures, which do clearly evidence, that poor sinners which are not so and so prepared & qualified to meet with Christ, to receive and embrace the Lord Jesus Christ, may notwithstanding that, believe in Christ, and rest and lean upon him for happiness and blessedness, according to the Gospel. Read *Pro. 1. 20. ult.* and *Cha. 8. 1. to 11.* and *Cha. 9. 1. to 6.* *Ezek. 16. 1. to 14.* *John 3. 14. to 18. 36.* *Rev. 3. 15. to 20.* Here the Lord Jesus Christ stands knocking at the *Laodiceans* door, he would fain have them to sup with him, and that he might sup with them; that is, that they might have intimate communion and fellowship one with another.

Now pray tell me, what preparations or qualifications had these *Laodiceans* to entertain Christ? surely none, for they were luke-warm, they were *neither hot nor cold*, they were *wretched, and miserable, and poor, and blind, and naked*, and yet Christ to shew his free grace, and his condescending love; invites the very worst of sinners to open to him, though they were no wayes so or so prepared or qualified to entertain him.

The

The Third Remedy

Against this Device of Satan, is, seriously to consider, That the Lord does not in all the Scripture, require such & such preparations & qualifications before men come to Christ, before they believe in Christ, or entertain, or embrace the Lord Jesus. Believing in Christ is the great thing that God presses upon sinners throughout the Scripture, as all know, that know any thing of Scripture.

Object. But does not Christ say, *Come unto me all ye that labour, and are heavy laden, and I will give you rest?*

To this I shall give these three Answers.

1. That though the Invitation be to such that *Labour and are heavy laden*, yet the promise of giving rest, it's made over to *Coming*, to *Believing*.

2. I answer, That all that this Scripture proves and shews, is, That such as labour under sin as under a heavy burden, and that are laden with the guilt of sin, and sense of Gods displeasure, ought to come to Christ for rest: But it doth not prove that only such must come to Christ, nor that all men must be thus burthened, and laden with the sense of their sins, and the wrath of God, before they come to Christ.

Poor

3 Remedy.

Rom. 4. 5.
God justifies
the ungodly.

Mat. 11. 28.
Opened and
cleared.

Poor sinners, when they are under the sense of sin, and wrath of God, they are prone to run from creature to creature, & from duty to duty, & from Ordinance to Ordinance, to find rest; and if they could find it in any thing, or Creature, Christ should never hear of them: But here the Lord sweetly invites them; and to encourage them, he engages himself to give them rest. *Come* (saith Christ) *and I will give you rest.* I'll not shew you Rest, nor barely tell you of Rest, but *I will give you rest.* I am faithfulness itself, and cannot lye, *I will give you rest.* I that have the greatest power to give it, the greatest will to give it, the greatest right to give it. *Come laden sinners, and I will give you rest.* Rest is the most desireable good, the most surable good, and to you the greatest good. *Come* saith Christ, that is, *Believe in me, and I will give you rest.* I will give you peace with God, and peace with conscience; I will turn your storm into an everlasting calm. I will give you such rest, that the world can neither give to you, nor take from you.

3. I answer. No one Scripture speaks out the whole mind of God; therefore do but compare this one Scripture with those several Scriptures that are laid down in the second *Remedy* last mentioned, and it will clearly appear that though men are

not

not thus and thus burden'd and laden with their sins, and filled with horroure and terrour, if they may come to Christ, they may receive and embrace the Lord Jesus Christ.

The Fourth Remedy

Against this Device of Satan, is, To consider, That all that trouble for sin, all that sorrow, shame, and mourning, which is acceptable to God, and delightful to God, and prevalent with God flows from faith in Christ, as the stream doth from the fountain, as the branch doth from the root, as the effect doth from the cause. *Zec. 12. 10. They shall look on him whom they have pierced, & they shall mourn for him.* All Gospel mourning flows from believing; they shall first look, and then mourn. All that know any thing, know this, that *What ever is not of faith, is sin.* Till men have faith in Christ, their best services are but glorious sins.

4 Remedy.

Rom. 4. 25.

The

The Fourth Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

4 *Device.*

BY suggesting to a sinner Christs unwillingness to save. 'Tis true, saith Satan, Christ is able to save thee, but is he willing? Surely, though he be able, yet he is not willing to save such a wretch as thou art, that hast trampled his blood under thy feet, and that hast been in open rebellion against him all thy dayes, &c.

The Remedy against this Device of Satan, is briefly to consider these few things,

First,

1 *Remedy.*

THe great journey that he hath taken from Heaven to Earth, on purpose to save sinners, doth strongly demonstrate his willingness to save them. *Mat. 9. 13. I came not to call the righteous, but sinners to repentance. 1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.*

Se-

Secondly.

HIs divesting himself of his glory in order to sinners salvation, speaks out his willingnesse to save them. He leaves his fathers bosome, he puts off his glorious Robes, and layes aside his glorious Crown, and bids adieu to his glistening Courtiers the Angels; and all this he doth, that he may accomplish sinners salvation.

Thirdly.

That Sea of sin, that sea of wrath, that Sea of trouble, that Sea of blood that Jesus Christ waded through, that sinners might be pardoned, justified, reconciled, and saved, doth strongly evidence his willingness to save sinners.

From the-
Cradle, to the
Crosse, his
whole life
was a life of
sufferings.

Fourthly.

His sending his Ambassadors early and late, to wooe and intreat sinners to be reconciled to him, doth with open mouth shew his readines and willingness to save sinners.

2 Cor. 5. 19,
20.

A a

Fifthly,

Fifthly.

His complaints against such as refuse him, and that turn their backs upon him, and that will not be saved by him, doth strongly declare his willingnesse to save them. *John 1. 11. He came to his own, and his own received him not. So in John 5. 40. But ye will not come to me, that ye may have life.*

Sixthly.

The joy and delight that he takes at the conversion of sinners, doth demonstrate his willingnesse that they should be saved. *Luke 15. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety & nine just persons which need no repentance.* God the father rejoyceth at the return of his Prodigal Son; Christ rejoyces to see the travail of his soul; the Spirit rejoyces that he hath another Temple to dwell in; and the Angels rejoyce that they have another brother to delight in, &c.

Isa. 53. 11.

The

The fifth Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

BY working a sinner to mind more the secret decrees and counsels of God, than his own duty. What needest thou to busie thy self about receiving, embracing, and entertaining of Christ? saith Satan, if thou art elected, thou shalt be saved; if not, all that thou canst do, will do thee no good. Nay, he will work the soul not onely to doubt of its election, but to conclude that he is not elected, and therefore let him do what he can, he shall never be saved.

5 Device.

Now the Remedies against this Device are these.

The first Remedy

Against this Device of Satan, is, seriously to consider, That all the Angels in Heaven, nor all the men on Earth, nor all the devils in hell cannot tell to the contrary, but that thou mayst be an elect person, a chosen vessel. Thou mayest be

1 Remedy.

confident of this, that God never made Satan one of his Privy Council, God never acquainted him with the names or persons of such that he hath set his love upon to eternity, &c.

The Second Remedy

2 Remedy.

Deut. 29. 29.

Against this Device of Satan, is, To meddle with that which thou hast to do. Secret things belong to the Lord, but revealed things belong to thee : Thy work sinner, is, to be peremptory in believing, and in returning to the Lord; thy work is to cast thy self upon Christ, lye at his feet, to wait on him in his wayes, and to give him no rest, till he shall say, Sinner, I am thy portion, I am thy salvation, and nothing shall separate between thee and me.

(Here



(Here followeth)

S E V E N

C H A R A C T E R S

Of False

Teachers.

Which let me adde for a close. *Viz.*

THAT Satan labours might and main by false Teachers, which are his Messengers and Ambassadors, to deceive, delude, and for ever undoe the precious souls of men. *Jer. 23. 13. I have seen folly in the Prophets of Samaria, they prophcyed in Baal, and caused my people Israel to erre. Mic. 3. 5. The Prophets make my people to erre. They seduce them, and carry them out of the right way into bye paths, and blind thickets of errour, blasphemy, and wickedness, where they are lost for ever.*

*Acts 20. 28, 29, 30.
2 Cor. 11. 13, 15.
Ephes. 4. 14.
2 Tim. 3. 4, 5, 6.
Tit. 1. 11, 12.
2 Pet. 2. 18, 19.*

A a 3

Be-

Mat. 7. 14, 15. *Beware of false Prophets, for they come to you in sheeps cloathing, but inwardly they are ravening wolves. These lick and suck the blood of souls. Phil. 3. 2. Beware of dogs, beware of evill workers, beware of the concision. These kisse and kill, these cry peace, peace, till souls fall into everlasting flames; &c.*

Prov. 7.

Now the best way to deliver poor souls from being deluded and destroyed by these Messengers of Satan, is to discover them in their colours, that so being known, poor souls may shun them, and flye from them, as from Hell it self.

Now you may know them by these Characters following.

The First Character.

But so are not true teachers.

Gal. 1. 10.

1 Theff. 2. 1,

2, 3, 4.

I FALSE Teachers are Men-pleasers: They preach more to please the care, than to profit the heart. *Isa. 30. 10. Which say to the Seers, see not, and to the Prophets prophesie not unto us right things; speake unto us smooth things, prophesie deceits. Jerem. 5. 30, 31. A wonderfull and horrible thing is committed in the Land: The Prophets prophesie falsely, and the Priests bear rule by their meanes, and my people love to have it so. And what will*

you do in the end thereof; They handle holy things rather with wit and dalliance, than with tear and reverence. False Teachers are soui-undoers, they are like evil Chyrurgions that skin over the wound, but never heal it. Flattery undid *Ahab*, and *Herod*, *Nero*, and *Alexander*. False Teachers are helis greatest enrichers. *Non acerba sed blanda*, Not bitter, but flattering words do all the mischief, said *Valerian* the Roman Emperour. Such smooth Teachers are sweet soul-poysoners, &c.

Whilst an Ass is stroaked under the belly, you may lay on his back what burden you please.

Jer. 23. 16, 17.

The second Character.

2 False Teachers are notable in casting dirt, scorn, and reproach upon the persons, names, & credits of Christs most faithful Ambassadors. Thus *Corah*, *Dathan*, and *Abiram*, charged *Moses* & *Aaron*, that they took too much upon them, seeing all the congregation was holy. You take too much state, too much power, too much honour, too much holinesse upon you, for what are you more than others, that you take so much upon you. And so *Ahabs* false Prophets fell foule on good *Michaiab*, paying of him with blowes for want of better Reasons. Yea *Paul*, that great Apostle of the *Gentiles*, had his Ministry undermined, and his reputation blasted by false Teachers. For his Letters

Numb. 16. 3, 9.

1 Kings 22. to 26.

2 Cor. 10. 10. (say they) are weighty and powerfull, but his bodily presence is weak and contemptible.

They rather contemn him, then admire him; they look upon him as a dunce, rather than a Doctor. And the same hard measure had our * Lord Jesus from the Scribes and Pharisees, who laboured as for life, to build their own credit upon the ruins of his reputation. And never did the Devil drive a more full trade this way, then he does in these dayes. Oh! the dirt, the filth, the scorn that is thrown upon those of whom this world is not worthy. I suppose false Teachers mind not that saying of Austin, *Quisquis volens detrabi fama mea nolens addit mercedi mea.* He that willingly takes from my good name, unwillingly adds to my reward.

The Proverb is, *Oculus & fama non parituntur jocos.* A man's eye and his good name can bear no jests.
* Mat. 27. 63. Yea, and Lucian that blasphemous Atheist, termeth him the crucified Conzoner,

The Third Character.

Mat. 24. 4, 5.
II. 24.
Tit. 1. 10.
John 2. 6, 7.
Rom. 16. 8.

3 **F**ALSE Teachers are venters of the devices and visions of their own heads and hearts. Jer. 14. 14. Then the Lord said unto me, the Prophets prophesied in my name: I sent them not, neither have I commanded them, neither spake unto them: They prophesie unto you a false vision, and divination, and a thing of naught, and the deceit of their heart. Chap. 23. 16. Thus saith the Lord of hosts, hearken not unto the words of the Prophets that prophesie unto you;

You; they make you vaine, they speake a vision of their own heart, and not out of the mouth of the Lord. Are there not multitudes in this nation, whose visions are but golden delusions, lying vanities, brain-sick phantasies, empty semblances, and wretched falsities; these are Satans great benefactors, and such as Divine Justice will hang up in Hell as the greatest Malefactors, if the Physician of soules do not prevent it, &c.

The Fourth Character.

4 False Teachers easily passe over the great and weighty things both of Law and Gospel, and stand most upon those things that are of least moment and concernment to the soules of men.

1 Tim. 1. 5, 6, 7. Now the end of the Commandement is Charity, out of a pure heart, and of a good Conscience, and of faith unfeigned. From which some having swerved, have turned aside unto vain jangling, desiring to be Teachers of the Law, and understand neither what they say, nor whereof they asseme. Mat. 23. 23. Woe unto you Scribes and Pharisees, Hypocrites, for ye pay Tithe of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought ye to have done, and not to leave the

Luther complained of such in his time, that would strain at a gnat, and swallow a Cammel. This age is full of such Teachers, such Monsters. The High-Priests spirit, Mat. 29. 6. lives and thrives in these dayes.

the other undone. False Teachers are nice in the lesser things of the Law, and as negligent in the greater. 1 Tim. 6. 3, 4, 5. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse; He is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, raylings, evill surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godlinesse, from such with-draw thy selfe. If such Teachers are not Hypocrites in grain, I know nothing. Rom. 2. 22. The Earth groans to bear them, and Hell is fitted for them, Mar. 24. ult.

The fifth Character.

5 **F**alse Teachers cover and colour their dangerous Principles and foul Impostures, with very fair speeches, and plausible pretences; with high notions, & golden expressions. Many in these days are bewicht and deceived by the magnificent words, lofty strains, and stately tearms of deceivers, viz. Illumination, Revelation, Deification, fiery Triplicity, &c. as Strumpets paint their faces, and deck and perfume their beds, the better to allure and deceive simple souls; so false Teachers

Teachers will put a great deal of paint and garnish, upon their most dangerous Principles, and blasphemies, that they may the better deceive and delude poor ignorant souls. They know sugred poison goes down sweetly; they wrap up their most pernicious (soul-killing) Pills in gold. Weigh the Scriptures in the Mar-

Gal. 6. 12, 13.

2 Cor. 11. 13,

14, 15.

Rom. 16. 17,

18.

Mat. 16. 6. 11,

12. 7. 15.

In the dayes of *Hadrian* the Emperour, there was one *Bencosby* gathered a multitude of *Jews* together, and called himself *Ben-cocuba*, the Son of a Star, applying that Promise to himself, *Numb. 23. 17.* But he proved *Barchosaba*, the Son of a lye. And so will all false Teachers, for all their flourishes, prove at last the Sons of lyes.

The Sixth Character.

FALSE Teachers strive more to win over men to their opinions, than to better them in their conversations. *Mat. 23. 15. Woe unto you Scribes and Pharisees, Hypocrites, for ye compass Sea and Land to make one Profelite, and when he is made, ye make him two-fold more the childe of hell then your selves.* They busie themselves most about mens heads; their work is not to better mens hearts, and mend their lives: And in this they are very much like

For shame
(says *Epictetus*
to his Stoicks)
either live as
Stoicks, or
leave off the
name of Sto-
icks: The
Application
is easie.

like their father the Devil, who will spare no pains to gain Profelytes.

The Seventh Character.

Crates threw his money into the Sea, resolving to drown it, lest it should drown him. But false Teachers care not who they drown, so they may have their money.

7 **F**ALSE Teachers make Merchandise of their fellows. 2 Pet. 2. 1, 2, 3. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of. And through covetousnesse shall they with feigned words make merchandize of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not. They eye your goods more than your good; and mind more the serving of themselves, than the saving of your souls: So they may have your substance, they care not though Satan ha's your souls, Rev. 18. 11, 12, 13. That they may the better pick your purse, they will hold forth such Principles as are very indulgent to the flesh. False Teachers are the great worshippers of the golden Calfe, Jer. 6. 13.

Now by these Characters you may know them, and so shun them, and deliver your souls out of their dangerous snares : Which that you may, my prayers shall meet yours at the Throne of Grace.

And now to prevent Objections, I shall lay down some Propositions or Conclusions concerning Satan and his Devices, and then give you the Reasons of the Point, and so come to make some use and Application of the whole to our selves.

PRO-



PROPOSITIONS

Concerning

SATAN

and his

Devices.

The first Proposition, is this.

1 Proposition.



That though Satan hath his Devices to draw foules to sin, yet we must be carefull that we do not lay all our temptations upon Satan, that we doe not wrong the Devill, and father that upon him, that is to be fathered upon our own base hearts. I think that oftentimes men charge that upon the Devill, that is to be charged upon their own hearts. *And the Lord said unto the*

Gen. 3. 13.

1767147,

woman, What is this that thou hast done? and the woman said, the Serpent beguiled me, and I did eat. Sin and shifting came into the world together. This is no small baseness of our hearts, that they will be naught, I, very naught, and yet will father that naughtiness upon Satan. Man hath an evill root within him; that were there no Devil to tempt him, nor no wicked men in the world to entice him, yet that root of bitterness, that cursed sinfull nature that is in him, would draw him to sin, though he knowes before hand, that the wages of sin is eternall death. For out of the heart proceed evill thoughts, murders, adulteries, fornication, thefts, false witnesses, blasphemies.

The whole frame of man is out of frame; the understanding is dark, the will cross, the memory slippery, the affections crooked, the conscience corrupted, the tongue poysoned, and the heart wholly evill, only evill, and continually evill. Should God chaine up Satan, and give him no liberty to tempt or entice the sons of men to vanity or folly; yet they would not, yet they could not but sin against him, by reason of that cursed nature that is in them, that will still be a provoking them to those sins that will provoke and stir up the anger of God against them. Satan hath only a perswading slight, not an enforcing might; he may tempt us,
but

Rom. 6. ult.
Mat. 5. 19.

*Cum primum
nascimur in ori-
ni continuo pra-
vitate versamur*
We are no
sooner born,
than buried in
a bog of
wickedness.
Tully.

Jude 15, 16.

James 1. 4.

τὸ πῦρ παρ
ἡμῶν καὶ ἐφ' ἃς
τὸν πυρκαῖα.
The fire is
our wood,
though it be
the Devils
flame.
Nazianzen.

but without our selves, he cannot conquer us; he may entice us, but without our selves he cannot hurt us. Our hearts carry the greatest stroak in every sin. Satan can never undo a man without himself, but a man may easily undo himself without Satan. Satan can only present the golden cup, but he hath no power to force us to drink the poison that is in the cup; he can only present to us the glory of the world, he cannot force us to fall down and worship him, to enjoy the world; he can only spread his snares, he hath no power to force us to walk in the midst of his snares; therefore do the Devil so much right, as not to excuse your selves, by your accusing him, and laying that load upon him, that you should lay upon your own hearts.

The second Proposition, is,

2 Proposition.

Gen. 3. 1. 4. 5.

1 Chron. 21. 1.

Mat. 16. 22, 23.

1 John 8. 44.

THAT Satan hath a great hand and stroak in most sins. 'Twas Satan that tempted our first Parents to rebellion. 'Twas Satan that provoked David to number the people. 'Twas Satan that put Peter upon rebuking Christ; therefore saith Christ, *Get thee behind me Satan.* 'Twas Satan that put Cain upon murdering of righteous Abel; therefore 'tis that he is called a murderer from the beginning. 'Twas Satan that put Treason into the heart

heart of Judas against Christ. And supper being ended, the Devil having put into the heart of Judas Iscariot, Simons son, to betray him. 'Twas Satan that put Ananias upon lying: Peter said, Ananias, why hath Satan filled thine heart to lye to the holy Ghost? As the hand of Joab was in the tail of the woman of Tekoah, so Satans hand is usually in all the sins that men commit. Such is Satans malice against God, and his envy against man, that he will have a hand one way or other in all their sins; though he knows that all the sins he provokes others to, shall be charged upon him to his greater woe and eternal torment.

Ambrose brings in the Devil boasting against Christ, and challenging Judas as his own: He is not thine Lord Jesus, he is mine; his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks wine with thee, and sells thy blood to me. Such is his malice against Christ, and his wrath and rage against man, that he will take all advantages to draw men to that, that may give him advantage to triumph over Christ, and mens souls for ever.

John 13. 2.

Acts 5. 3.

*Diabolus tentat
Deus probat.
Tertul.*

The third Proposition, is,

3 Proposition.

Job 1. 11, 12.
Cha. 2. 3, 4, 5.

Luke 8. 32.

Luke 22. 13.

1 Kings 22.

THat Satan must have a double leave before he can do any thing against us. He must have leave from God, and leave from our selves, before he can act any thing against our happiness; he must have his commission from God, as you may see in the example of *Job*; though the Devil had malice enough to destroy him, yet he had not so much as power to touch him, till God gave him a Commission.

They could not so much as enter into the Swine, without leave from Christ. Satan would fain have combated with *Peter*, but this could he not doe without leave. *Satan hath desired to have you, to win now you.* So Satan could never have overthrown *Ahab* and *Saul*, but by a commission from God. Ah! what a cordiall, what a comfort should this be to the Saints, that their greatest, subtilest, and watchfullest enemy, cannot hurt nor harm them without leave from him who is their sweetest Saviour, their dearest husband, and their choicest friend.

And as Satan must have leave from God, so he must have leave of us. When he tempts, we must assent; when he makes offers, we must hearken; when he commands

mands, we must obey, or else all his labour and temptations will be frustrate; and the evil that he tempts us to, shall be put down only to his account. That's a remarkable passage in *Acts* 5.3. *Why hath Satan filled thy heart to lye to the holy Ghost?* He doth not expostulate the matter with Satan; he doth not say, Satan, *Why hast thou filled Ananias heart to make him lye to the Holy Ghost?* But he expostulates the case with *Ananias*. Peter said, *Ananias, why hath Satan filled thine heart to lye to the holy Ghost?* Why hast thou given him an advantage to fill thy heart with infidelity, hypocrisy, and obstinate audacity, to lye to the holy Ghost? As if he had said, Satan could never have done this in thee, (which will now for ever undo thee) unless thou hadst first given him leave. If when a temptation comes, a man cries out, and saith; ah Lord! here is a temptation that would force me, that would defloure my soul, and I have no strength to withstand it; oh! help, help, for thy honours sake, for thy Sons sake, for thy promise sake; 'tis a sign that Satan hath not gained your consent, but committed a rape upon your souls, which he shall dearly pay for.

Adversaria potestas non habet vim cogendi sed persuadendi.
Isidore.

They are the worst & grossest liars, who pretend Religion, and the Spirit, and yet are acted only by carnal principles, to carnal ends.

The fourth Proposition, is,

4 Proposition.

Ephes. 6. 13.

2 Cor. 10. 4.

We read of many that out of greatness of spirit could offer violence to nature, but were at a loss when they came to deal with a corruption, or a temptation.

1 Sam. 17. 45.

THAT no Weapons but spiritual Weapons will be usefull and serviceable to the soul in fighting and combating with the Devil. This the Apostle shews, *Wherefore take unto you (saith he) the whole armour of God, that ye may be able to stand in the evill day, and having done all, to stand.* So the same Apostle tells you, *That the weapons of your warfare are not carnall, but mighty through God, to the casting down of strong holds.* You have not to do with a weak, but with a mighty enemy; and therefore you had need look to it, that your weapons are mighty, and that they cannot be, unless they are spiritual. Carnal weapons have no might, nor spirit in them towards the making of a conquest upon Satan. 'Twas not Davids sling nor stone, that gave him the honour and advantage of setting his feet upon Goliath, but his faith in the name of the Lord of hosts. *Thou comest to me with a sword, with a spear, and with a shield; but I am come to thee in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.* He that fights against Satan, in the strength of his own resolutions, constitution, or education, will certainly flye and fall before him; Satan will be too hard

for

for such a soul, and lead him captive at his pleasure. The only way to stand, conquer, and triumph, is still to plead, 'Tis written, as Christ aid. There is no sword, but the two-edged sword of the Spirit, that will be found to be mettle of proof, when a soul comes to engage against Satan: Therefore when you are tempted to uncleanness, plead, 'Tis written, *Be ye holy, as I am holy.* And *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.* If he tempts you to distrust Gods providence and fatherly care of you, plead, 'Tis written, *They that fear the Lord, shall want nothing that is good.*

'Tis written, *The Lord will give grace and glory, and no good thing will he withhold from them that purely live.* If he tempt you to fear, that you shall faint, and fall, and never be able to run to the end of the race that is set before you, plead, 'Tis written, *The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

'Tis written, *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they may not depart from me.*

Heraclitus his Motto was (*A Deo victoria*) It is God that gives victory.

And that should be every Christians Motto.

Mat. 4. 10.

1 Pet. 5. 16.

2 Cor. 5. 7.

Chap. 1.

Psalms 34. 9.

Psalms 84. 11.

Job 17. 9.

Jer. 32. 40.

Isa. 40. 31.

'Tis written, *They that wait upon the Lord, they shall renew their strength; they shall mount up with wings as Eagles, they shall run, and not be weary, and they shall walk and not faint.* If Satan tempt you to think, that because your Sun for the present is set in a cloud, that therefore 'twill rise no more, and that the face of God will shine no more upon you? that your best days are now at an end, and that you must spend all your time in sorrow, and sighing? plead, 'tis written, *He will turn again, he will have compassion upon us, and cast all our sins into the depth of the sea.*

Micah 7. 19.

Isa. 54 7.
Verse 8.

'Tis written, *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

Verse 12.

'Tis written, *The mountains shall depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, thy bath mercy on thee.*

Isa. 49. 15.

'Tis written, *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.*

Verse 16.

If ever you would be too hard for Satan, and after all your assaults have your bow abide in strength, then take to you the word of God, which is *The two-edged sword of the Spirit, and the shield of faith, whereby you shall be able to quench the fiery darts of the Devill.* 'Tis not spitting at Satans name, nor crossing your selves, nor leaning to your own resolutions, that will get you the victory.

Ephes. 6. 1.

Luther reports of Staupicius, a German Minister, that he acknowledged himself, that before he came to understand aright the free and powerfull grace of God, that he vowed and resolved an hundred times against some particular sin, and never could get power over it; at last he saw the reason to be his trusting to his own resolution; therefore be skilful in the word of righteousness, and in the actings of faith upon Christ, and his victory, and that crown of glory that is set before you, and Satan will certainly flye from you, &c.

James 4. 7.

The fifth Proposition, is,

5 Proposition.

Job 40. 15.

Revel. 9.

THat we may read much of Satans nature and disposition, by the divers names and Epithites thar are given him in the Scripture. Sometimes he is called *Behemoth*, which is *Bruta*, whereby the greatness and brutishness of the Devil is figured. Those evil spirits are sometimes called (*δραβονοι*) Accusers, for their calumnies and slanders; and (*πονηροι*) evil ones for their malice. Satan is *Adversarius*, an adversary that troubleth and molesteth. *Abaddon* is a destroyer. They are *Tempters* for their suggestion, *Lions* for their devouring, *Dragons* for their cruelty, and *Serpents* for their subtilty, &c. As his names are, so is he; as face answers to face, so do Satans names answer to his nature. He hath the worst names, and the worst nature of all created Creatures, &c.

The sixth Proposition, is,

6 Proposition.

THat God will shortly tread down Satan under the Saints feet. Christ our Champion hath already won the field, and will shortly set our feet upon the necks of our spiritual enemies. Satan is a toiled adversary, Christ hath led him captive,

tive, and triumpht over him upon the
 Crofs. Christ hath already overcome him
 and put weapons into your hands, that
 you may overcome him also, and set
 your feet upon his neck. Though Satan
 be a roaring Lyon, yet Christ who is the
 Lyon of the Tribe of *Judah*, will make
 Satan flye, and fall before you. Let Satan
 do his worst, yet' you shall have the ho-
 nour and the happines to triumph over
 him. Cheer up you precious Sons of *Sion*,
 for the certainty and sweetnesse of Victo-
 ry, will abundantly recompence you for
 all the pains you have taken in making
 resistance against Satans temptations.
 The broken horns of Satan shall be
 Trumpets of our triumph, and the Cor-
 nets of our joy, &c.

Rom. 16. 20.
συτριψεῖ *sun-*
tripsei, from
suntribo. The
Greek word
signifies to
break, or crush
a thing to pie-
ces. Being ap-
plied to the
feet; it noteth
that breaking
or crushing,
which is by
stamping up-
on a thing.

(Now



(Now I shall come to)

THE
REASONS
OF THE
POINT,
AND

So draw to a close, &c.

The first Reason, is,

1 Reason.

THat their hearts may be kept in an humble, praying, watching frame. Oh! hath Satan so many Devices to ensnare and undo the souls of men? How should this awaken dull, drowsie souls, and make them stand upon their watch? A Saint should be like a Seraphim, beset all

all over with eyes, and lights, that he may avoid Satans snares, and stand fast in the hour of temptation.

The Lord hath in the Scripture discovered the several snares, plots, and Devices that the Devil hath to undo the souls of men, that so being fore-warn'd, they may be fore-arm'd, that they may be alwayes upon their watch-tower, and hold their weapons in their hands, as the jews did in *Nehemiah's* time.

The second Reason, is,

FROM that malice, envy, and enmity that is in Satan, against the souls of men. Satan is full of envy and enmity, and that makes him very studious to suite his snares and plots to the tempers, constitutions, fancies, and callings of men, that so he may make them as miserable as himselfe.

The *Russians* are so malicious, that you shall have a man hide some of his own goods in the house of him whom he hateth, and then accuse him for the stealth of them. So doth Satan out of malice to the souls of men, hide his Goods, his Wares, as I may say, in the souls of men, and then go and accuse them before the Lord; and a thousand thousand other wayes Satans malice, envy, and enmity

The Philosopher had a ball of brasse in his hand, which if he chanced to sleep with the fall into a basin awaked him to his studies. You are wise, & know how to apply it.

2 Reason.

Malice cares not what it saith, or doth, so it may kill or gall.

An envious heart, and a plotting head are inseparable companions.

puts him upon, eternally to undo the precious souls of men, &c.

The Third Reason, is,

3 Reason.

DRawn from that long experience that Satan hath had. He is a spirit of mighty abilities; and his abilities to lay snares before us, are mightily increased by that long standing of his; he is a spirit of above five thousand years standing; he hath had time enough to study all those wayes, and methods, which tend most to ensnare and undo the souls of men. And as he hath time enough, so he hath made it his whole study, his only study, his constant study, to find out snares, depths, and stratagems, to entangle and overthrow the souls of men. When he was but a young Serpent, he did easily deceive and our-wit our first Parents; but now he is grown that Old Serpent, as *John* speaks; He is as old as the world, and is grown very cunning by experience.

Gen. 3.

Revel. 12. 9.

The Fourth Reason, is,

4 Reason.

IN judgement to the men of the world, that they may stumble, & fall, & be ensnared for ever. Wicked men that withstand the offers of mercy, and despise the Spirit of grace, that will not open, though

God

God knocks never so hard by his word & rod, by his Spirit and conscience, are given up by a hand of Justice, to be hardened, deceived, and ensnared by Satan, to their everlasting ruine: And what can be more just, than that they should be taken and charmed with Satans wiles, who have frequently refused to be charmed by the Spirit of grace, though he hath charmed never so wisely, and never so sweetly, &c.

1 Kings 22. 22.

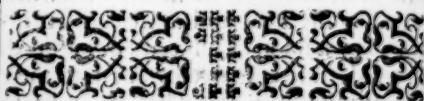
The fifth Reason, is,

THAT the excellency and power of Gods grace may be the more illustrated and manifested, by making men able to grapple with this mighty Adversary, & that notwithstanding all the plots, devices, and stratagems of Satan; yet he will make them victorious here, and Crown them with glory hereafter. The greater, and the subtiler the enemies of the Children of *Israel* were, the more did Divine power, wisdom and goodness sparkle, and shine; and that notwithstanding all their power, plots, and stratagems, &c. yet to *Canaan* he would bring them at last. When *Paul* had well weighed this, he sits down and glories in his infirmities, and distresses, and Satans buffetings, that the power of Christ might rest upon him.

5 Reason.

2 Cor. 12. 7, 8, 9.

THE



THE
USE
OF THE
POINT.

IF Satan hath such a world of Devices and Stratagems, to ensnare and undoe the souls of men. Then instead of wondering that so few are saved, sit down and wonder that any are saved, that any escape the snares of this cunning Fowler, who spreads his Nets, and casts forth his Baits, in all places, in all cases and companies.

But this is not the main thing that I intend to speak to ; my main business shall be, to set before you some speciall Rules and Helps against all his Devices.

The

The First Help.

IF you would not be taken by any of Satans Devices, then walk by Rule: He that walks by Rule, walks most safely; he that walks by rule, walks most honourably; he that walks by rule, walks most sweetly. When men throw off the Word, then God throws off them, & then Satan takes them by the hand, and leads them into snares at his pleasure. He that thinks himself too good to be ruled by the word will be found too bad to be owned by God; and if God do not, nor will not own him, Satan will by his stratagems overthrow him. Them that keep to the rule, they shall be kept in the hour of Temptation. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Prov. 12. 24.

Gal. 6. 16.

Prov. 45. 25.

Rev. 10. 3.

The Second Help.

AS you would not be taken with any of Satans Devices, take heed of vexing and grieving the holy Spirit of God. 'Tis the Spirit of the Lord Jesus Christ that is best able to discover Satans snares unto us; 'tis only he that can poynt out all

Spiritus sanctus est res delicata.

The Divine Spirit is a very tender thing; if you grieve

him, he will
certainly
grieve & vex
your precious
souls.

Lam. 1. 16.

Isa. 63. 10.

Psal. 73. 2, 3.

1 Theff. 5. 19.

Acts 2. 13.

1 John 4. 4.

all his plots, and discover all his methods, and enable men to escape those pits that he hath digged for their precious souls. Ah! if you set that sweet and blessed spirit a mourning, that alone can secure you from Satans depths, by whom will you be secured? Man is a weak Creature, and no way able to discover Satans snares, nor to avoid them, unless the Spirit of the Lord gives skill and power; therefore whoever be grieved, be sure the Spirit be not grieved by your enormities, nor by your refusing the Cordials and comforts that he sets before you; nor by slighting and despising his gracious actings in others, nor by calling sincerity, hypocrisy; faith, fancy, &c. nor by fathering those things upon the Spirit, that are the brats and fruits of your own hearts The Spirit of the Lord is your Counsellor, your Comforter, your upholder, your strengthener. 'Tis only the Spirit that makes a man too great for Satan to conquer. *Greater is he that is in you, than he that is in the world.*

The

The Third Help.

IF you would not be taken with any of Satans Devices, then labour for more heavenly wisdom: Ah souls! you are much in the dark, you have but a little to that others have, and to that you might have had, had you not been wanting to your selves. There are many knowing souls, but there are but a few wise souls; there is oftentimes a great deal of knowledge, where there is but a little wisdom to improve that knowledge; knowledge without wisdom is like mettles in a blind horse, which is often an occasion of the Riders fall, and of his bones being jostled against the walls. 'Tis not the most knowing Christian, but the most wise Christian, that sees, avoids, and escapes Satans snares. *The way of life is above to the wise (saith Solomon) that he may depart from hell beneath.* Heavenly wisdom makes a man delight to flye high; and the higher any man flies, the more he is out of the reach of Satans snares; Ah souls! you had need of a great deal of heavenly wisdom, to see where, and how Satan layes his baits, and snares; and wisdom to find out proper Remedies against his Devices, and wisdom to apply those Remedies seasonably, inwardly, and

If men could but see the fair face of wisdom with mortal eyes, they would be in love with her, saith Plato.

Sine prudentia simplicitas stultitia est, Drusus.

Prov. 15. 24.

Malim prudentiae guttam quam secundorum fortuna pelagum, said Nazianzen.

A Serpents eye is a singular ornament in a doves head.

effectually to your own hearts, that so you may avoid the snares which that evil one hath laid for your precious souls.

The Fourth Help.

Gen. 3.

James 4. 7.

IF you would not be taken with any of *Satans* Devices, then make present resistance against *Satans* first motions; 'tis safe to resist, 'tis dangerous to dispute; *Eve* disputes, and falls in *Paradise*; *Job* resists, and conquers upon the dunghil. He that will play with *Satans* bait, will quickly be taken with *Satans* hook. The promise of conquest is made over to resisting, not to disputing; *Resist the Devill, and he shall flye from you.* Ah souls! were you better at resisting, than at disputing (though happily you are not very expert at either) your temptations would be fewer, and your strength to stand would be greater than now it is, &c.

The Fifth Help.

Ephes. 6. 12.

IF you would not be taken with any of *Satans* Devices, then labour to be filled with the Spirit; the Spirit of the Lord is a Spirit of light and power, and what can a soul do without light and power against *Spiritual wickednesses in high places.* 'Tis not enough that you have the Spirit

Spirit, but you must be filled with the Spirit, or else (Satan) that evil spirit will be too hard for you, and his plots will prosper against you. That's a sweet word of the Apostle, *be filled with the Spirit*, i. e. labour for abundance of the Spirit, he that thinks he hath enough of the holy Spirit, will quickly find himself vanquished by the evil spirit. Satan hath his snares to take you in prosperity and adversity, in health and sickness, in strength and weakness, when you are alone, and when you are in company; when you come on to spiritual duties, and when you come off from spiritual duties: and if you are not filled with the Spirit, Satan will be too hard, and too crafty for you, and will easily, and frequently take you in his snares, and make a prey of you in spite of your souls; therefore labour more to have your hearts filled with the Spirit, than to have your heads filled with notions, your shops with wares, your chests with silver, or your bags with gold, so shall you escape the snares of this fowler, and triumph over all his plots, &c.

Ephes. 5. 18.

πλησθε, To be filled with the spirit, as the sails of a ship is filled with wind.

Luther saith, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, &c. with the abundance of the Spirit; and oh! that there were more of such holy gluttony in the world:

The Sixth Help.

'Tis reported of Satan, that he should say thus of a learned man (*tu me semper vincis*) thou dost always overcome me; when I would exalt, & promote thee, thou keepest thy selfe in humility; and when I would throw thee down, thou liest up thy self in assurance of faith.

Psal. 25. 9.
Isa. 57. 15.
James 4. 6.

IF you would not be taken in any of Satans snares, then keep humble; A humble heart will rather lye in the dust, than rise by wickednesse; and sooner part with all, than the peace of a good conscience. Humility keeps the soul free from many darts of Satans casting, and snares of his spreading; as the low shrubs are free from many violent gulls, and blasts of wind, which shake and rend the taller trees. The Devil hath least power to fasten a temptation on him, that is most humble; he that hath a gracious measure of humility, is neither affected with Satans proffers, nor terrified with his threatnings. I have read of one, who seeing in a vision many snares of the Devil spread upon the earth, he sat down, and mourned, and said in himselfe (*Qui pertransiet ista*) who shall passe through these? whereunto he heard a voyce answering (*humilitas pertransiet*) humility shall; God hath said, that *He will teach the humble, and that he will dwell with the humble, and that he will fill and satisfie the humble*; And if the teachings of God, the in-dwellings of God, if the pourings in of God will not keep the soul from falling into Satans snares, I do not know what

what will: And therefore as you would be happy in resisting *Satan*, and blessed in triumphing over *Satan*, and all his snares, keep humble, I say again, keep humble, &c.

The Seaventh Help.

IF you would not be taken in any of Satans snares, then keep a strong, close, and constant watch; a secure soule is already an insnared soul: That soul that will not watch against temptations, will certainly fall before the power of temptations; Satan works most strongly on the fancy, when the soul is drowsie. The souls security is Satans opportunity to fall upon the soul, and to spoil the soul, as *Joshuah* did the men of *Ai*. The best way to be safe and secure from all Satans assaults, is with *Nehemiah*, and the *Jewes*, to watch and pray, and pray, and watch; by this means they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish Disciples, what, could you not watch with me one hour? what, cannot you watch with me? How will you then dye with me? If you cannot endure words, how will you endure wounds, &c. Satan always keeps a crafty, & malicious

1 Thess. 5. 6. We must not be like *Agrippa's* dormouse, that would not awake, till cast into boyl- ing lead: but effectually mind these following Scriptures, wherein this duty of watchfulness is so strictly enjoined.

Mat. 24. 42.
Chap. 26. 4. 1.
Mar. 13. 33-
43. 35-37.
Luke 21. 39.

1 Cor. 16. 13.
Coloss. 4. 2.
1 Pet. 4. 7.
Revel. 3. 3.

Hannibal never rested whether he did conquer, or was conquered. 'Tis so with Satan, Learn for shame of the Devill, said blessed Lottimer, to watch, seeing the Devil is so watchful.

watch, seeking whom he may devour, (*katapite*) or whom he may drink, or sip up, as the Apostle speaks in that 1 Pet: 5. 8. Satan is very envious at our condition, that we should enjoy that Paradise out of which he is cast, and out of which he shall be for ever kept.

Shall Satan keep a crafty watch, and shall not Christians keep a holy spiritual watch? our whole life is beset with temptations; Satan watches all opportunities to break our peace, to wound our consciences, to lessen our comforts, to impair our graces, to slur our evidences, and to damp our assurances, &c. Oh! what need then have we to be alwayes upon our Watch-Tower, lest we be surprized by this subtle Serpent. Watchfulness includes a waking, a rousing up of the soul; 'Tis a continual, careful observing of our hearts and wayes, in all the turnings of our lives, that we still keep close to God, and his word.

Watchfulness is nothing else but the soul running up and down, too and fro, busie every where; it is the heart busied and employed with diligent observation of (*Quid inde*) what comes from within us, and of (*Quid unde*) what comes from without us, and into us. Ah souls! you are no longer safe and secure, than when you are upon you watch. While

Antipater

Antipater kept the watch, *Alexander* was safe; and while we keep a strict watch, we are safe; a watchful soul is a soul upon the wing, a soul out of gun-shot, a soul upon a Rock, a soul in a Cattle, a soul above the clouds, a soul held fast in everlasting arms.

I shall conclude this seventh head with this advice; Remember the Dragon is subtle, and bites the Elephants ear, and then sucks his blood, because he knows that to be the only place which the Elephant cannot reach with his trunk to defend, so our enemies are so subtil, that they will bite us, and strike us where they may most mischief us, and therefore it doth very much concern us to stand alwayes upon our guard.

The Eighth Help.

IF you would not be taken with any of *Satans* snares, and Devices, then keep up your communion with God; your strength to stand, and withstand *Satans* fiery darts, is from your communion with God; a soul high in communion with God may be tempted, but will not easily be conquered, such a soule will fight it out to the death; Communion with God furnisheth the soul with the greatest, and the choicest arguments to with-

2 Cor. 6. 19.
The words are very significant in the Original, there are two ins, as if God could never have near enough communion with them,

The sea ebbs
and flows; the
Moon en-
creases, and
decreases; so
'tis with
Saints in their
communion
with God.

Plutarch tells
of *Eudoxus*,
that he would
be willing to
be burnt up
presently by
the Sun, so he
might be ad-
mitted to
come so near
it, as to learn
the nature of
it; what
should not we
be content to
suffer for the
keeping up of
communion
with Christ?

stand Satans temptations; Communion is the result of union; communion is a reciprocal exchange between Christ, and a gracious soul; Communion is *Jacobs* ladder, where you have Christ sweetly coming down into the soul, and the soul by divine influences sweetly ascending up to Christ. Communion with Christ is very inflaming, raising, and strengthening; while *Sampson* kept up his Communion with God, no enemy could stand before him, but he goes on conquering, and to conquer, but when he was fallen in his communion with God, he quickly falls before the plots of his enemies; 'twill be so with your souls, so long as your communion with God is kept up, you will be too hard for spiritual wickednesses in high places; but if you fall from your communion with God, you will fall as others before the face of every temptation. *David* so long as he kept up his communion with God, he stands, and triumphs over all his enemies; but when he was fallen in his communion with God, then he falls before the enemies that were in his own bosom, and flies before those that pursued after his life; 'twill be so with your souls, if you do not keep up your communion with God. *Job* keeps up his communion with God, and conquers Satan upon the dunghil. *Adam* looses his communion with God, and is

con-

conquered by Satan in Paradise. Communion with God is a Shield upon land, as well as an Anchor at sea, 'tis a sword to defend you, as well as a staffe to support you; therefore keep up your communion.

The Ninth Help.

IF you would not be taken in any of Satans snares, then engage not against Satan in your own strength, but be every day drawing new virtue & strength from the Lord Jesus. Certainly, that soul that engages against any old, or new temptation, without new strength, new influences from on high, will fall before the power of the temptation: You may see this in Peter, he rested upon some old received strength (*Though all men should deny thee, yet will not I*) and therefore he falls sadly before a new temptation; he curses, and swares, and denies him thrice, that had thrice appeared gloriously to him: Ah souls! when the snare is spread, look up to Jesus Christ, who is lifted up in the Gospel, as the brazen Serpent was in the wilderness, and say to him, Dear Lord, here is a new snare laid to catch my soul, & grace formerly received without fresh supplies from thy blessed bosome, will not deliver me from this snare; Oh! give me new

That is a remarkable saying of Moses, Exod. 15. God is fortitudo mea, & lux mea, & salus mea, my strength, and my praise, and my salvation, all in the abstract. *Nat. 26.*

'Tis but look up, and live, look unto me and be saved from the ends of the earth, *Isa. 45. 22.*

John 15. 5.

sepis am.

is *seorsim* a me,
separate from
me, or apart
from me, ye
can do no-
thing.

new strength, new power, new influences, new measures of grace, that so I may escape this snare. Ah souls! remember this, that your strength to stand, and overcome, must not be expected from graces received, but from the fresh, and renewed influences of Heaven; you must lean more upon Christ than upon your duties, you must lean more upon Christ, than upon spiritual tastes and discoveries; you must lean more upon Christ, than upon your graces, or else Satan will lead you into captivity, &c.

The Tenth Help.

IF you would not be taken in any of *Satan's* snares, then be much in prayer; prayer is a shelter to the soul, a sacrifice to God, and a scourge to the Devill; *Dauids* heart was oft more out of tune, than his Harp; he prayes, and then, in spight of the Devil, cries, *return unto thy rest oh my soul*. Prayer is (*Porta cali, clavis paradisi*) the gate of Heaven, a key to let us into Paradise, there is nothing that renders plots fruitless like prayer, therefore saith Christ, *Watch and pray that ye enter not into temptation*; you must watch and pray, and pray, and watch, if you would not enter into temptation. When *Sennacherib* and *Haman* had laid

Of *Carolus Magnus* it was spoken, *Carolus plus cum Deo quam cum hominibus loquitur*, that he spake more with God than with men; ah! that I could say so of the Christians in our dayes.

plots

plots and snares to have destroyed the
Jewes, they prayed, and their souls were
 delivered, and *Sennacherib* and *Haman* de-
 stroyed. *David* had many snares laid
 for him, and this puts him upon prayer;
 Keep me (saith he) from the snare which they
 have laid for me, and the grins of the workers
 of iniquity. Let the wicked fall into their own
 nets, whilst that I escape. The proud, saith
 he, hath hid a snare for me, and cords, they
 have spread a net by the way side, they have
 set grins for me, *Selah*. I said unto the Lord,
 thou art my God, hear the voyce of my suppli-
 cation O Lord. *Saul* and many others had
 laid snares for *David*, and this puts him
 upon prayer; and so the snares are bro-
 ken, and he is delivered; ah souls! take
 words to your selves, and tell God that
 Satan hath spread his snares in all pla-
 ces, and in all companies; tell God that
 he digs deep, and that he hath plot upon
 plot, and device upon device, and all to
 undo you; tell God, that you have nei-
 ther skill nor power to escape his snares;
 tell God, that 'tis a work too high, and
 too hard for any created creature to work
 your deliverance, unlesse he put under
 his own everlasting arms; tell God how
 his honour is engaged to stand by you,
 and to bring you off, that you be not
 ruin'd by his plots; tell God how the wic-
 ked would triumph, if you should fall
 into

Psal. 141. 9,
 10.

Psal. 140. 5, 6.

*Nunquam abs-
 te, absque te
 recedo.* Bern.
 Oh Lord, saith
 he, I never go
 away from
 thee, without
 thee.

Let us saith
Basil, with a
 holy impu-
 dence, make
 God ashamed
 that he can-
 not look us in
 the face, if he
 do deny our
 importunity,
Jacob like,
 I will not let
 thee go, un-
 lesse thou
 blesse me.

into Satans snares; tell God of the love of Christ, of the blood of Christ, and of the intercession of Christ for you, that a way may be found for your escape; tell God, if he will make it his honour to save you from falling into Satans snares, you will make it your glory to speak of his goodness, and to live out his kindness. Christians must do as *Dedalus*, that when he could not escape by a way upon earth, went by a way of heaven, and that is, the way of prayer, which is the only way left to escape Satans snares, &c.

Use.

Pfal. 103. 1, 2.

THe next Use is a Use of thankfulness to those that escape Satans snares, that are not taken by him at his will: Ah Christians! it stands you upon with that Princely Prophet *David*, to call upon your souls, and say, *blesse the Lord oh our souls, and all that is within us, blesse his holy name: Blesse the Lord oh our souls, and forget not all his benefits; who hath not given us to be a prey to Satan, and to be ensnared by those snares that he hath laid for our souls; the sense of this great favour did work up Davids heart to pray- ses; Blessed be the Lord (saith he) who hath not given us a prey to their teeth, our soul is escaped as a Bird out of the snares of the Fow- lers, the snare is broken, and we are escaped: Ah Christians! Remember, that*

Pfal. 144. 6.

the

the greatest part of the world, yea, the greatest part of Professors are taken in Satans snares; can you think seriously of this, and not blush to be unthankfull; what are you better than others? and what have you deserved of God, or done for God more than others, that you should by the help of a Divine hand escape the snares, when others are taken, and held in the snares of the Devil, to their eternal overthrow, &c.

Will you be thankfull for the escaping the snares that men spread for your lives, or estates, &c? and will you not be much more thankful for escaping those snares that Satan hath laid for your precious souls?

Remember this, that deliverance from Satans snares doth carry with it the clearest, and the greatest evidence of the soul and heart of God to be toward us. Many a man by a common hand of Providence escapes many a snare that man hath laid for him, but yet escapes not the snares that Satan hath laid for him. *Saul*, and *Judas*, and *Demas*, doubtless escaped many snares that men had laid for them, but none of them escaped the snares that the Devil had laid for them. Many men are lifted up above the snares of men, by a common hand of providence, that are left to fall into the snares of the Devil, by a hand of Justice,

The Ancients use to say, *in-gratum dixeris omnia dixeris*, say a man is unthankful, and say he is anything.

Psal. 71. 14. I will yet praise thee more & more; in the Original 'tis, I will adde to thy praise.

The Stork is said to leave one of her young ones where she hatcheth them; and the Elephant to turn up the first sprig toward heaven, when he cometh to feed, out of some instinct of gratitude; ah souls! that these may not bear witness against you in the day of Christ.

Justice ; your deliverance from Satans snares is a fruit of special love ; can you thus look upon it, and not be thankful, oh precious souls ? I judge not.

Use.

Austin wished that he might have seen 3 things. *Rome* flourishing, *Paul* preaching, & *Christ* conversing with men upon the earth. *Bede* comes after, & correcting this last with, saith yea, but let me see the King in his beauty, *Christ* in his heavenly kingdom.

The last use of this point is to bespeak Christians to long to be at home ; oh ! long to be in the bosome of *Christ*, long to be in the Land of *Canaan* ; for this world, this wildernesse is full of snares, and all employments are full of snares, and all enjoyments are full of snares ; in civil things, Satan hath his snares to entrap us, and in all spiritual things, Satan hath his snares to catch us. All places are full of snares, City and Country, Shop and Closet, Sea and Land, and all our mercies are surrounded with snares ; there are snares about our Tables, and snares about our Beds, &c. yea, Satan is so powerful, and subtile, that he will oftentimes make our greatest, nearest, and dearest mercies to become our greatest snares ; sometimes he will make the wife that lies in the bosome, to be a snare to a man, as *Sampsons* was, and as *Jobs* was ; sometimes he will make the child to be a snare, as *Absolom* was, and *Elies* sons were ; and sometimes he will make the servant to be a snare, as *Joseph* was to his Mistriss ; Ah souls, Satan is so cunning and artificial, that he can turn your cups into snares, and your cloaths into snares, and your houses

houses into snares, and your gardens into snares, & all your recreations into snares, &c. And oh! how should the consideration of these things work all your souls to say with the Church, *Make haste my beloved, and be like a Roe, or a young Hart upon the mountains of spices, and to love, and look, and long for the coming of Christ.* Shall the espoused Maid long for the marriage day? the servant for his freedome? the captive for his ranfome? the Traveller for his Inne? and the Marriner for his harbour? and shall not the people of the Lord long much more to be in the bosom of Christ? there being nothing below the bosome of Christ, that is not surrounded with Satans snares.

What *Paul* once spake of bonds and afflictions, that they attended him in every place; that may all the Saints say of Satans snares, that they attend them in every place, which should cause them to cry out (*migremus hinc, migremus hinc*) let us go hence, let us go hence; and to say with *Monica*, *Austins* mother, * what do we here? why depart we not hence? why flye we no swifter? Ah souls! till you are taken up into the bosom of Christ your comforts will not be full, pure, and constant; till then, Satan will still be thumping of you, and spreading snares to intangle you, therefore you should alwayes
be

Cant. 8. ult.

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Serabb dodi
flee away
speedily my
beloved.

Phil. 1. 23.

2 Cor. 5. 2. 4.

Acts 20. 23.

* *Quid hic faciemus? cur non ocyus migramus? cur non hinc avolamus?*

Rev. 22. 20.

It is as easie
to compasse
the Heavens
with a span, &
contain the
Sea in a nut-
shell, as to re-
late fully
Christs excel-
lencies, or
heavens hap-
pinesse.

be crying out with the Church, *Come Lord Jesus.* Is not Christ the star of *Jacob*, that giveth light to them that are in darknesse? that *Prince of peace*, who brings the Olive-branch of Peace to souls that are perplexed? Is not the greatest worth and wealth in him? Is not the petty excellencies and perfections of all created creatures epitomized in him? Is not he the Crown of Crowns, the glory of glories, and the Heaven of Heavens? Oh then! be still a longing after a full, cleare, and constant enjoyment of Christ in Heaven; for till then, Satan will still have plots and designs upon you; he acts by an untired power, and will never let you rest, till you are taken up to an everlasting rest in the bosome of Christ.

FINIS.

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TABLE

Shewing the Principall things
in this

TREATISE.



THE words *Opened*, and the
Point *Proved*; from Page 1 to
Page 7

In the next place is shewed,
*The severall Devices that Satan hath to draw
souls to sin.*

Satans first Device to draw the soul to
sin, is, *To present the bait, and hide the hook.*
Four Remedies against this Device, from
P. 7 to P. 15

His second Device to draw the soul to
sin, is, *By painting sin with vertues colours.*
Four Remedies against this Device,
D d from

The Table.

from P. 15 to P.

The third Device that Satan hath to draw the soul to sin, is, *By extenuating and lessening of sin.* Seven Remedies against this Device of Satan. from P. 22. to P. 34.

The fourth Device that Satan hath to draw the soul to sin, is, *By presenting to the soul the best mens sins, and by hiding from the soul their vertues.* Four Remedies against this Device of Satan, from P. 34 to P.

The fifth Device that Satan hath to draw the soul to sin, is, *By presenting God to the soul as one made up all of mercy.* Five Remedies against this Device, from P. 42 to P.

The sixth Device that Satan hath to draw the soul to sin, is, *By perswading the soul, that the work of Repentance is an easie work.* Six Remedies against this Device, from P. 52 to

The seventh Device that Satan hath to draw the soul to sin, is, *By making the soul bold to venture upon the occasions of sin.* Four Remedies against this Device, from P. 69 to P.

The eighth Device that Satan hath to draw the soul to sin, is, *By presenting to the soul the outward mercies that vain men enjoy, and the outward miseries that they are freed from, whilst they have walked in the ways of sin.* Eight Remedies against this

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this Device, from P. 78. to P. 93

The ninth Device that Satan hath to draw the soul to sin, is, *By presenting to the soul the crosses, the losses, reproaches, sorrows and sufferings, that daily attend those that walk in the wayes of holinesse.* Seven Remedies against this Device, from P. 93 to P.

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The tenth Device that Satan hath to draw the souls of men to sin, is, *By working them to be frequent in comparing themselves and their wayes with those that are reputed to be worse than themselves.* Three Remedies against this Device, from P. 109 to P.

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The eleventh Device that Satan hath to draw the soul to sin, is, *By polluting and defiling the souls and judgements of men with such dangerous errors, that doin their proper tendency tend to carry the souls of men to all unholinesse and wickednesse.* Seven Remedies against this Device, from P. 114 to P.

126

The twelfth Device that Satan hath to draw the soul to sin, is, *To work it to affect wicked company.* Four Remedies against this Device, from P. 126 to P.

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Secondly, As Satan hath his severall Devices to draw souls to sin, so he hath his severall Devices to keep souls from holy duties, to keep them

The Table.

off from Religious services, and they are these that follow.

The first Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is, *By presenting the world in such a dresse, and in such a garbe to the soule, as to ensnare the soul, and to win upon the affections of the soul.* He presents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. Eight Remedies against this Device, from P. 131 to

149

The second Device that Satan hath to draw souls from the Ordinances, or holy duties, is, *By presenting to them the dangers, the losses, and the sufferings that do attend the performances of such and such Religious services.* Five Remedies against this Device, from P. 149 to

158

The third Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is, *By presenting to the soul the difficulty of performing them.* Five Remedies against this Device, from P. 158. to

165

The fourth Device that Satan hath to draw the soul off from holy exercises, from Religious exercises, is, *By working them to make false inferences from those blessed and glorious things that Christ hath done.* Five Remedies against this Device, from

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from P. 165 to 174

The fifth Device that Satan hath to draw souls off from Religious services, and to keep souls off from holy and heavenly performances, is, *By presenting to them the paucity and poverty of those that walk in the wayes of God.* Six Remedies against this Device, from Page 174 to

184

The sixth Device that Satan hath to keep souls off from Religious services, is, *By presenting before them the examples of the greatest part of the world, that walk in the wayes of their own hearts, and that make light and slight of the wayes of God.* Three Remedies against this Device, from P. 184 to

187

The seventh Device that Satan hath to keep souls from holy and heavenly services, is, *By casting in a multitude of vain thoughts whilst the soul is in waiting on God.*

Six Remedies against this Device, from P. 187 to

195

The eighth Device of Satan to keep souls from holy and heavenly services, is, *By working them to rest in their holy performances.* Four Remedies against this Device, from P. 195 to

200

In the third place is shewed the several Devices Satan hath to keep souls in a sad, doubting and questioning condi-

D d 3

tion,

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tion, and they are these that follow.

The first Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By causing them to pore more, and mind more their sins, than their Saviour.* Six Remedies against this Device, from P. 200 to P. 209.

The second Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By working them to make false definitions of their graces.* Four Remedies against this Device, from P. 209 to P. 216.

The third Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By working the soul to make inferences from the crosse actions of providence.* Four Remedies against this Device, from P. 216 to P. 221.

The fourth Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, *By suggesting that their graces are not true, but counterfeit.* Two Remedies against this; and in the handling of the two Remedies, ten differences are shewed betwixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace, from P. 221 to P. 233.

The fifth Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By suggesting to them, that*

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that that conflict that is in them, is not a conflict that is only in Saints, but such a conflict that is to be found in the hearts of hypocrites and prophane soules. Six Remedies against this Device, from P. 233 to

241

The sixth Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, *By suggesting to the soul, that certainly the condition of the soul is not good, because the soul cannot joy and rejoyce in Christ, as once it could.* Five Remedies against this Device, from P. 241 to

247

The seventh Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, *By suggesting to the soul its often relapses into the same sin, which formerly he hath pursued with particular sorrow, grief, shame, and tears, and prayed and resolved against.* Six Remedies against this Device, from P. 247 to P.

256.

The eighth Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition is, *By perswading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed, and tormented with temptations.* Several Remedies against this Device, from P. 256 to

266

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In the fourth place is shewed the severall wayes and Devices that Satan hath to destroy all sorts and ranks of men in the world.

First, He hath his Devices to destroy the Great and Honourable of the Earth; and that

First, *By working them to make it their businesse to seek how to greaten themselves, to enrich themselves, to secure themselves.* Six Remedies against this Device, from P. 266 to 279

The second grand Device that Satan hath to destroy the great and honourable of the Earth, is, *By engaging them against the people of the most high.* Four Remedies against this Device, from P. 279 to 286

Secondly, Satan hath his Devices to destroy the learned, and the wise, and that sometimes, *By working them to pride themselves in their parts and abilities, and to rest upon, and make light and slight of those that want their parts and abilities, though they excell them in grace and holinesse.* Four Remedies against this device, from 286 to 292

Thirdly, Satan hath his Devices to ensnare and destroy the Saints, and that *By working them first to be strange, and then to be bitter and jealous, and then to divide.* Twelve Remedies against this Device, from P. 292 to 314

Fourthly, Satan hath his Devices to destroy

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stroy poor ignorant souls, and that sometimes, *By drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge.* Four Remedies against this Device, from P. 314 to 318

An Appendix touching five more several Devices that Satan hath to Keep poor souls from believing in Christ, from receiving, from embracing, from resting, leaning or relying upon Christ for everlasting happiness and blessedness according to the Gospel. And Remedies against those Devices, from P. 318 to 349

To this third Impression is added, *Seven Characters of false Teachers*, by whom Satan labours to delude poor souls, from P. 349 to 357

To prevent some Objections, six *Propositions or Conclusions* concerning Satan and his Devices are laid down, from P. 357 to 370

Five *Reasons* of the Point are laid down, from P. 370 to 374

Lastly, several sweet and profitable *Uses* of the Point, from P. 374 to the end of the Book.

Imprimatur

JOSEPH CARYL.

The Stationer to the READER,

Christian Reader, I thought good to present to thy view, this Letter following, which came to my hands, being sent from one in *Devonshire*, to his Brother in *London*, returning him much thanks for this Book, and declaring the great benefit he received by it, and the comfortable effects it wrought upon him, (and I may say, not upon him only, for I have heard of several others that have reaped much profit and comfort from it, and the other works of this Authors lately published) through the Lords blessing, to whom be ascribed all the glory. I was induced to publish it, that so others may be encouraged, to a more serious perusal of this, and other solid practicall Divinity-Books, which may tend to their eternal welfare.

For as there are good and bad men in the world, so there are many good & bad Books, and our time is a precious thing; therefore we ought to redeem it, and improve it to our best advantage. I deny not
but

See, Mr.
Brooks Apples
of Gold.
Ephes. 3. 15,
16. Redeem
the time. Eccl.
12. 1. Remem-
ber now thy

but there are many morall Historicall
books extant of very good use, yet it is
too apparent, that there are divers vain,
idle, Amorous Romances, lascivious and
vicious Poetry, and prophane play-books,
which chiefly tend to the corrupting of
youth, the mispending their precious
time, and undoing their immortal souls:
As I have known some foolish ignorant
people, that have made earnest enquiry
for merry books to passe away the time.
Honest Reader, let me advice thee next to
the Bible, let it be thy chief care; as thou
art curious and carefull for wholesome
food, for the health and preservation of
thy body, so be no lesse careful to make
sound and solid Divinity books thy chief-
est study and delight, which will be most
for thy profit and edification, especially, if
thou readest them not for Notion-sake,
only to know, but to practise, then as in
this following young mans example, thou
mayest have cause to blesse God, and to
be thankfull to the Author, or Instru-
ment of thy good, *Vale.*

John Hancock,

A True

*Creator in the
dayes of thy
youth, &c.
See Mr. Philip
Goodwin in his
mystery of
dreams. p. 50.
Satan sends
out his books
as baits, by
which many
are cunningly
caught, with
the venome
of which, so
many are
poysoned.*



A True Copy of the Letter
above mentioned.

BROTHER,

Thank you most kindly for
that Book of Mr. Brook's
Precious Remedies, you
sent me, and I think I
can never recompence you in a bet-
ter manner, then to acquaint you
with what benefit I have received by
it; for it was a great awaking of me,
to see in what a lost condition I was
without Christ, and how many wayes
Satan had deceived me, in making
me delay my carefull providing for
Eternity. Brother, I was made with-
in these few weeks, so sensible of my
condition, that for a weeks space I was
almost ready to despair of Gods mercy,
I was sore troubled that I had sinned
so much against the mercy of the Lord
who had afforded me so much means

of

of grace, and followed me with convi-
ctions, woing and intreating me by
his Messengers for many years, which
made me think that my day of grace
was past: But since praised be the Lord,
who hath comforted me: And now I
see that there is yet a door of hope
open for me, which hath brought me
to such a great change in the very
thoughts of my heart, that I would not
exchange for the whole world. Bro-
ther, Let your prayers and the prayers
of Gods people be, that the Lord
would increase and strengthen his
grace in me, for I am as a new born
Babe, desiring the sincere milk of the
word that I may grow thereby. And I
would gladly have more acquaintance
with the Lords people. Brother, My
prayer shall be to the Lord for you, that
you may grow more & more in grace,
& in the knowledge of our Lord and
Saviour Jesus Christ, and so I rest

Tiverton;
March.
1655.

Yours in all brotherly
love and affections
till death.

W. L.

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